

What is the Christian covenant? How do we stay in covenant? How do we apply our covenant in practice? What are the implications of being in covenant? These are some of the questions that this book answers.

The Christian covenant is to be a dynamic expression of "sonship" - in terms of being sons and daughters - to the living GOD. This book outlines the dimensions of

OUR COVENANT IN THE LORD JESUS CHRIST

this covenant and outlines the promises and obligations of a biblically defined covenant partnership with the

ALMIGHTY. We need to fully understand the scope and meaning of covenant as the bible was written as a covenant document - for our daily expression.

It is the purpose of this book to help readers to express the covenant as a living dynamic - in CHRIST.

James Niles came to the LORD in late 1988, after an amazing conversion experience in which he heard the commanding voice of the LORD rebuke his hardness of heart. This book is one of the results of the radical and supernatural changes the LORD brought about in his life.

Having been "opened" by the LORD's grace, James' ministry is called "EPHPHATHA" which means "Be Opened". This book represents a somewhat unique launching of a teaching ministry under the leading of the HOLY SPIRIT.

**This monumental work will bring clarity to your life
as you digest the revelation of the covenant ...
from the foreword by Pastor Peter Tan**



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JAMES NILES



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DEDICATION

This book is dedicated to ALMIGHTY GOD - the FATHER, the SON and the HOLY SPIRIT.

To our FATHER in heaven who in HIS infinite grace and mercy, and perfect love for us, has made us HIS children and given us an inheritance by covenant in our LORD JESUS CHRIST (Eph 1:3-5,18).

To our LORD JESUS CHRIST, who in perfect obedience to the will of the FATHER has, by HIS blood, sealed us in covenant with YAHWEH. Expressing the love of GOD for us by declaring us HIS brethren (Heb 2:11b) and, enabling us to become a (growing) measure of the stature which belongs to the fullness of HIM (Eph 4:13b).

To the HOLY SPIRIT who has been sent to teach us how to abide in the fullness of the WORD made flesh - understanding our covenant in HIM and abiding in HIM to the glory of the FATHER. To the HOLY SPIRIT who has been my TEACHER over the past three years; patiently tolerating my stubborn ways and outbursts of frustration at not having my own way; for the precious-precious insights into the treasures of wisdom and knowledge in CHRIST.



To my beloved Amma and Papa, who have gone to be with the LORD they served in their unique ways, for laying the strong foundations of the LORD JESUS CHRIST into my life that withstood my many attempts to discard HIM, so that I was able to find LIFE when I thought it was all over and I was finished.

FOREWORD

James Niles has brought together beautifully the relationship between the Old Covenant and the New Covenant. The revelation of the New Testament points to JESUS as the Son of Abraham and the Son of David (Matt 1:1). This emphasizes the Abrahamic and the Davidic Covenants that precede the New Covenant that JESUS came to reveal.

The essence of a covenant is a relationship - a special relationship. In this respect, James has succeeded through this book in bringing forth man's special relationship with GOD. You will be blessed as you uncover through this book the unfolding drama of GOD's covenant with man.

There are very few books that teach the subject of the covenants. This monumental work will bring clarity to your life as you digest the revelation of the covenant.

Peter Tan
Senior Pastor
Tabernacle Of Glory
Kuala Lumpur
Malaysia

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Most of all, my grateful thanks to my wife Jo, for 12 years of love for, and, patience with, me during my many silent periods. To my four daughters who kept asking me why I was so slow with this book and who have made sure that I completed this book - on time!

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COVENANT KEYS

■ ...Listen carefully to ME, and eat what is good, and delight yourself in abundance. Incline your ear and come to ME. Listen, that you may live; and **I will make an everlasting covenant with you ...**" - Isaiah 55:2b-3a.

"For as the rain and the snow come down from heaven, and do not return there without watering the earth, and making it bear and sprout, and furnishing seed to the sower and bread to the eater; so shall MY word be which goes forth from MY mouth; it shall not return to ME empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it. For you will go out with joy, and be led forth with peace; the mountains and the hills will break forth into shouts of joy before you, and all the trees of the field will clap their hands." - Isaiah 55:10-12.

"Arise shine; for your light has come, and the glory of the LORD has risen upon you. ... And HIS glory will appear upon you. And the nations will come to your light, and kings to the brightness of your rising." - Isaiah 60:1-3.

"I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, and **I will appoint you as a covenant to the people, as a light to the nations.**" - Isaiah 42:6.

AUTHOR'S PREFACE

This book owes its origin and development to the HOLY SPIRIT, WHO put together in the written word the dimensions of the vast complex that is the Christian covenant - a covenant that denotes the sonship of each and every born again individual in CHRIST. This book was begun in faith; that, the HOLY SPIRIT would take me through this vast complex so that I could understand it and be able to express it on paper. By the grace of GOD (100%) this has been possible. Yet, this book is merely an introduction to the Christian covenant.

The point is made in this book, that the covenant is a revelation and an impartation - not a set of definitions. And, in this sense, the Christian covenant is infinitely greater in scope and intent and objective than the conventional definition of the word "covenant" would suggest.

The scope of the covenant is effectively as big as the heart of YAHWEH for HIS children and, **as we come to *know* HIM**, we will see the covenant develop by faith into something of awesome proportions as it is expressed in our being and, our outworkings - individually and collectively. The boundaries of covenant are therefore not definitive, although the foundation is clearly and specifically defined, and this is what is exciting about it. But, the boundaries of covenant expression are *entirely* in CHRIST the WORD of life. GOD sets no boundaries to the development of HIS children and, the covenant outlines the basic framework of developing us in HIS image as expressed in CHRIST.

Yet in spite of the foregoing, the covenant is fundamentally corporate in scope and intent. And the corporate dimensions assure us of salvation in CHRIST and the molding presence of the HOLY SPIRIT within us - individually and collectively - in eternity. **We are to put others before self and this is a corporate covenant emphasis that connects each of us individually and, is to be the fundamental framework of our**

relationship with each other - in submission to YAHWEH. Paul expresses this (in 2 Cor 3:5b-6) in the words: **"... our adequacy is from GOD, who also made us adequate as servants of a new covenant, not of the letter, but of the SPIRIT; for the letter kills, but the SPIRIT gives life."** The idea of servanthood is an important covenant theme; so while we talk of individual development, we must understand that this development is molded in the collective of servanthood.

YAHWEH's design of covenant - corporate and personal - is thus reflective of HIS NATURE and BEING in PERFECTION, and has the basic foundational intent of establishing HIS children in this perfection - as derived from communion with HIM. Even as we are established in this perfection, the scope and power of the dimensions of covenant - whatever they may be in the ultimate sense and, we can only theorize at this time - will become real to us. Currently, our fallen mind and nature impose gigantic constraints on our seeing ourselves in the fullness of the CHRIST-light but, the dimensions of this astonishing revelation are expressed in the four gospels - in the PERSON of the SON of MAN.

The CHRIST nature, the CHRIST mind, the CHRIST expression, especially the crowning CHRIST love of "agape" (unconditional love) expressed, are some of the covenant derivatives that we are assured of. The point is, that what GOD is offering, is infinitely greater than the "reality" expressed by the world. We need to "see" this by revelation and take hold of our covenant in CHRIST, to bring forth the change that will project us as the salt of the earth and the light of the world. That too, is covenant - **covenant expression, as the children of the living GOD.** One of the most important expressions of covenant is therefore, to be able to see ourselves as the children of the living GOD.

This book is addressed to an audience across our denominations; for YAHWEH is doing a mighty work across the Orthodox, Catholic and Protestant barriers that we have created. Remembering that it is the blood covering of the living CHRIST that demarcates man as Christian (see Revelation 2 and 3 for the types of Churches that CHRIST implies are HIS concern!) and non-Christian, there is much that we can impart, in the SPIRIT of CHRIST, to each other in agape love (which is YAHWEH's intrinsic love). There are many opportunities to minister CHRIST across the denominations **in HIS love.**

Many things will change - automatically - when CHRIST is known personally. That should be the 100% focus of Christian ministry. But, to do this we have to know HIM first, individually - in covenant. Knowing GOD, is the pinnacle of covenant promise that we must pursue. That's the *only* way to tap into the richness of covenant and express it in our lives - individually and collectively as the Church across her denominations.

There are many millions in the Christian Church who do not know the LORD JESUS CHRIST - personally. Who will minister CHRIST to them?

We cannot do it in personal strength but, we can and must do it in covenant strength in accordance to the HOLY SPIRIT's leading. That's what this book is about in a very real sense. We must wait upon the LORD, so that we "see" the love and power of our covenant in the LORD JESUS CHRIST and, purpose in our hearts to serve HIM and our brethren in CHRIST - in covenant fullness. AMEN! GOD bless you.

Yours-In-CHRIST,

James Niles
Kuala Lumpur,
Malaysia.
Easter 1992.

INTRODUCTION

I am no theologian neither am I a writer in any literary sense; but, this book has an important message. It is a complex message that will require some effort for it is not easy to really understand YAHWEH's covenant with us. It is important however, to realise that this covenant is vital to our development as Christians. For the covenant expresses GOD's purposes for our lives - individually, and as the Body of CHRIST.

In writing this book, I have tried to include explanatives wherever possible but, I realise that my efforts in this context have been somewhat constrained by my objective of keeping the narrative as a summary type explanative, allowing the reader to read the word and find the deeper meanings for themselves as the LORD speaks to them. In a sense, I have objectively tried to keep my opinion to a minimum in this book by letting the scripture speak for itself; at the same time I realise that this is simply impossible. Nonetheless, I have tried the impossible! Any shortcomings are entirely mine.

The LORD speaks *everytime* we read scripture. When we listen to the HOLY SPIRIT, we will find much that no human being can teach anywhere nearly as effectively. Christians must be encouraged: to hear GOD for themselves; to commune with HIM by themselves; and, to develop in HIS light of revelation. This personal communication and resultant growth is *central* to the design and expression of the covenant.

In reading this book, there are several references to scripture that are alluded to but, never quite explained. The reasons are deliberate. Although, this does not allow for easy reading, it does bring the reader to focus on scripture. There is much that scripture will reveal, in a personal sense with regards to the covenant, and how one is to develop into it in one's life. This is a key objective of this book. Realising the personal dimensions of covenant, is one of the key aspects of the ministry of the HOLY SPIRIT.

Thus, the understanding of covenant is not an intellectual exercise although, it probably will start off as one; but, is a revelation through the HOLY SPIRIT as the word is digested.

An important part of absorbing as much as possible in bible study is to read every scripture reference - allowing the LORD to speak. In this book, particular scriptures are sometimes referred to repeatedly. Oftentimes, the HOLY SPIRIT will give multiple revelations from a single verse and it is amazing how a verse will speak when expressed in different contexts.

In addition to being written as a summary overview, another “difficulty” with this book, is that it is filled with digressions expressed in square brackets []. These are thoughts, sometimes long ones, that came to me even as I wrote the text and I have chosen to write them down although, I realise that this again is bad writing style. The reason for doing this is simply because this book is essentially a bible study from the perspective of the covenant word; and, there are key “secondary” thoughts that are important enough to be communicated. And, the messages from scripture quotations need to be absorbed.

The book itself is divided into three parts. The first part is a very brief *summary* of the development of the covenant revelation across the dimensions of space and time. We see the development of the Abrahamic Covenant and the Old Covenant, and how these are fulfilled and expressed at higher dimensions of revelation in the LORD JESUS CHRIST.

In the second part, we begin our journey into covenant consecration, which is a *necessary* life long process in the eternal sense. Consecration, is a major theme in this book; especially, in terms of how we will be able to enter and appropriate our covenant. Hence, it is not only the intent of this book to explain covenant dimensions but, to dwell on the “how to” of entering covenant and the necessity of doing so and remaining so (in covenant that is).

Throughout this book, the “centrality” of the “PERSON” of YAHWEH is stressed in terms of the FATHER, the SON, and the HOLY SPIRIT. The covenant can only be developed in the personal although, it is corporate in expression. That personal is with the “PERSONAL” of YAHWEH - simply because HE loves us in the very personal sense - individually, as we are. We have no need to “act” a part with HIM. We can simply be ourselves and open our hearts to HIM. GOD’s love is not a corporate impersonal but, an individual one that leads into a corporate one.

The third part talks of covenant expression. And, the Levitical sacrifices are explained in outline form as being both covenant consecration and covenant expression. The Levitical sacrifices contain hidden revelations that are our guidelines of covenant appropriation and expression; by virtue, that they were perfectly expressed by (and in) CHRIST: in HIS life, in HIS ministry, and in HIS sacrifice on Calvary, that crowned all of HIS life on earth as the SON of MAN.

We end this book by focusing on the highlights of covenant that YAHWEH has chosen to reveal in HIS name. While covenant is expressed in the “name of JESUS”, it is lucidly summarized in the personal sense by the covenant names of YAHWEH - found in the Old Testament. In John 17:11b, the LORD JESUS makes the ultimate prayer request: **“HOLY FATHER, keep them in THY name.” The covenant is an expression of who YAHWEH is.** It is in a very real and tangible sense, HIS expression of HIS heart - HIS compassion, HIS grace, HIS longsuffering and patience, HIS lovingkindness, HIS heart of forgiveness and HIS truth - to us **and in us**. At the end of this book we will begin to “see” the wonder of the brilliance and the perfection of the DESIGNER who put together the instrument of salvation that we call ... “Our Covenant in the LORD JESUS CHRIST”. **AMEN!**

SPECIAL NOTE

In this book all quotations from scripture are taken from the New American Standard Bible (copyright the Lockman Foundation) unless noted otherwise.

The recommended Roman Catholic translation to be used with this book is the New Jerusalem Bible. Allowances must however be sometimes made to specific verses referenced. For instance, Deut 29:29, which is a key reference in this book, will appear as Deut 29:28 in a Catholic translation.

Bibles which have significant paraphrasing, done for ease of understanding, will miss major truths that this book is outlining. For example, key verses such as Isaiah 11:2 would not provide useful spiritual meaning in the context of the attributes of the LORD's anointing.

PART I

DIMENSIONS OF THE NEW COVENANT

How The New Derives from The 'Old'

- ◆ Revelation from The
Abrahamic Covenant
- ◆ Revelation from The
'Old' Covenant
- ◆ The Tabernacle of
Moses and It's Place
In New Covenant
Revelation

And HE (JESUS) said to them, **“I have earnestly desired to eat this** Passover with you before I suffer And when HE had taken some bread and given thanks, HE broke it, and gave it to them, saying, **“This is MY** body which is given for you; do this in remembrance of ME.” And in the same way HE took the cup after they had eaten, saying, **“This cup which is poured out for you is the New Covenant in MY blood...”** - Luke 22:15,19,20.

The revelation of the dimensions of this New Covenant began several hundred years earlier commencing with Abraham (strictly speaking with Adam in Gen 3:15). Prior to the time of Abraham, GOD had chosen to interact with man through covenant type decrees - the Edenic Covenant (Gen 1:28-30; 2:15-17), the Adamic Covenant (Gen 3:14-21), the Noahic Covenant (Gen 9:1-17). However, the Adamic and Noahic covenant type decrees are reflective of divine judgement in the face of man's sin. A perusal of these passages will depict that with the exception of the Edenic Covenant the others were impersonal in nature.

The Abrahamic, Mosaic (and Davidic), and New Covenants on the other hand are based on a personal relationship with YAHWEH. (For practical purposes, the Mosaic and Davidic Covenants are treated as one covenant in this book - the “Old” Covenant. The progression from the Mosaic to the Davidic Covenant will be pointed to later on in this section.)

Adam's sin wiped out the personal in man's relationship with GOD, but the Abrahamic and post-Abrahamic covenants are relationship based and are primarily aimed at establishing communion with YAHWEH. The name YAHWEH is a very personal name and it's meaning was revealed to Moses in Exodus 3:14b as **“I AM WHO I AM”**. This name presents the central idea that YAHWEH could only be known if we experienced HIM in a living relationship. Although, by analysing scripture, we can intellectually state the “attributes” of the self-existent GOD, we will never know their meaning except in experience. It is also in experience of/with GOD that faith is built.

The covenants that we will be looking at in this section, are the frameworks for relationships to be established with the MOST HIGH. It is important that we understand that the biblical revelation is in the framework of a covenantal relationship - **so that man would clearly understand the basis, privileges, responsibilities (and obligations), and consequences of his relationship with GOD.** And so it must also be - TODAY!

The biblical covenant is a call to know the LORD our GOD, and to love HIM and serve HIM - in HIS love, grace and mercy. To be holy unto HIM.

THE COVENANT WITH ABRAHAM

GOD initiated the beginnings of a New Covenant Plan in Gen 12:3b by declaring to Abraham (age 75; circa 2100 BC) that **“in you all the families of the world shall be blessed (in covenant).”**

14:17-19), after defeating Chedorlaomer and “the kings who were with him”, Abraham is hailed by Melchizedek - priest of GOD Most High - as “Abram of GOD Most High”. The victory is celebrated with (the new covenant symbols of) bread and wine. It is surely not a coincidence that the (future) “elements” of covenant are presented as acknowledgement of Abraham being GOD’s **chosen, blessed and victorious “possession”**. Hebrews 7, provides the deeper dimensions/implications of this meeting between Abraham and Melchizedek but we will not discuss it here.

[There is a mind set of faith, to being in covenant with GOD, that we will discover as we go through this book. But, one of the important facets of covenant that we need to understand upfront is, that to be in covenant with the living GOD is to expect (in faith and hope) to be manifested as chosen, blessed and victorious. That is the ultimate intention of the covenant DESIGNER. YAHWEH expresses this graphically through Moses (in Deut 28:13): **“And the LORD shall make you the head and not the tail, and you only shall be above, and you shall not be underneath”** The degree and extent of this manifestation is dependent on our level of consecration and faith.

We who are of the New Covenant, who are the sons and daughters of the living GOD (see 2 Cor 6:18), need to remember and pursue this in the context of our personal (covenant) development in CHRIST. This is both a mental frame of mind (attitude) as well as a deep desire; although, we need to understand that it can **only** be developed **consistent with the moral attributes of CHRIST**. The reason why this is so is because the New

Covenant operates at a higher moral and spiritual level than the Old Testament covenants. We shall see this more clearly as we go through this book.]

YAHWEH consecrates this covenant in Genesis 15 - unilaterally - by putting Abraham into a deep sleep. In the spirit, Abraham confronts what must be his own fallen spiritual state (vs 12b). He receives GOD's assurance of redemption (vs 15a) and "watches" the covenant being consecrated (vs 17) - "a smoking oven and a flaming torch" passing between the pieces of meat in line with ancient (and then understood) covenant ritual.

Prior to this, the covenant promise of YAHWEH (vs 5) to Abraham was dramatically expressed: **"And HE took him outside and said, 'Now look towards the heavens, and count the stars, if you are able to count them.' And HE said to him, 'So shall your descendants be.'"** The descendants of Abraham were to be like the stars - in number and in reflection of HIS Glory (see 2 Cor 3:18) within and through them.

[The smoking oven and flaming torch, are symbols of the WORD (JESUS) and the HOLY SPIRIT, as revealed in Revelation 1:15a and 4:5b - or, Ez 1:26-27; 8:2 and Acts 2:3,4 respectively. So this unilateral covenant was sealed before the FATHER by the WORD and the HOLY SPIRIT. It is worth noting that the New Covenant was similarly consecrated as noted in Hebrews 9:14a with the active participation of the HOLY SPIRIT.]

Abraham only becomes party to the covenant (Gen 17), that was there positionally, several years later at the age of 99 (see vs 11,1). The position of being in covenant with **EL SHADDAI (the ALMIGHTY and ALL-SUFFICIENT GOD)** is conditional - **"Walk before ME and be blameless"** (vs 1b) - although, it is GOD who will establish the covenant between HIMSELF and Abraham (and his descendants - see vs 6 to 10). We see here the first principle of being in covenant - the necessity of being "righteous" before YAHWEH. (We shall discover that righteousness is an impartation born of our pursuit of GOD.)

THE FAITH CONDITIONAL

Gen 15:6 states that righteousness is based on belief in YAHWEH. The actual conditional for righteousness is therefore faith - in GOD. Paul (circa 50 AD) explains that faith is reckoned as righteousness because righteousness can only be born of faith in the ALMIGHTY (Gal 3:6-9). The writer to the Hebrews crystallizes this in Hebrews 11:6; that, **“without faith it is impossible to please HIM, for he who comes to GOD must believe that HE is”**. Faith therefore, is the vehicle by which righteousness is established; because, it relates to the “HE is” of GOD. For simplicity, I shall call “HE is” the “PERSON” of GOD.

As we mentioned earlier, in Ex 3:14, Moses records this perspective in YAHWEH’s own words **“I AM WHO I AM”** - the ETERNAL, SELF-EXISTENT, IMMUTABLE and ALMIGHTY GOD, WHO is also compassionate, gracious, slow to anger, abounding in lovingkindness and truth (as revealed in Ex 34:6). **“I AM WHO I AM” - which is the essence and meaning of the name YAHWEH**

6:2-3). Notice that YAHWEH only does this after establishing *proven* relationships with Abraham, Isaac and Jacob. HE calls HIMSELF the GOD of Abraham, Isaac and Jacob - in the present continuous sense (see Ex 3:6); implying that the relationship would continue through time in fulfillment of covenant prophecy.

From Hebrews 11:6, it follows that our (CHRIST-centered) faith level expresses the position GOD actually occupies in our lives. It reveals the extent of the revelation of the “PERSON” of GOD to whom we actually relate to, and the attributes (glory) of GOD (see Ex 33:18; 34:6-7a) that we have “absorbed” into our being (see 2 Cor 3:18) - for we are meant to be in HIS image (Col 3:10; Rom 8:29). It follows that in order to reach a higher relationship level with GOD, one of the key pre-requisites is that our faith level will have to increase through consecration to the LORD (see Heb

12:1b-2). (We shall discuss the subject of consecration beginning in Part II. We will also discuss the subject of faith in relation to consecration.)

The Abrahamic covenant was established (unilaterally by YAHWEH) so that the “PERSON” of GOD could eventually be revealed to us “IN PERSON” by the LORD JESUS (Gal 3:14,16). The conditional of faith (in YAHWEH that is eventually actualised through CHRIST) is necessary because it is the means by which the “PERSON” of YAHWEH will be revealed to us and established in (us). As James (2:22b, 26b) points out, this faith is crystallized in our daily actions/works. [We shall also develop these lines of thought further in Parts II and III.]

The LORD JESUS pointed to this as the essence of HIS Sermon-On-The-Mount (see Matt 5:13-16; also Eph 2:10). This passage from Matthew 5, summarizes the ultimate development of YAHWEH’s instructions to Abraham to **“Walk before ME and be blameless”** (Gen 17:1b). The point to note is that the covenant is a faith-based covenant that required Abraham to have faith in HIM. That fundamental pre-requisite to covenant continues today. A personal relationship is what will enable us to discover and enter covenant in a personal sense. And that relationship’s development will be a function of who YAHWEH is discovered to be on the basis of our faith in HIM. **Faith precedes the relationship - at every “growth” level.**

The impact of this covenant of faith on Abraham’s life, even as he experienced the reality of the covenant, is graphically seen in Genesis 22. In going forth to sacrifice Isaac, Abraham expresses his faith in the “HE is” of GOD. **His obedience alone, shows how *real* GOD was to him.** This faith manifests in his confident knowledge of YAHWEH’s nature (in verse 8): **“GOD will provide for HIMSELF the lamb for the burnt offering, my son”**. He *knows* GOD will never let him down (see Heb 11:19) - based on his experience of being in covenant with HIM. Blind faith is not a Christian concept. **Our faith is *always* to be reflective of the GOD WHO has been revealed to us. But, to receive revelation we must “pursue” HIM - in the faith that “HE is”.**

As a precursor to the provision of JESUS CHRIST the LAMB of GOD, the lamb is provided and, Abraham acclaims EL SHADDAI as YAHWEH-JIREH (the LORD will provide). This is a covenant name of YAHWEH, given, even as YAHWEH proclaims HIS covenant promises - **“....your seed shall possess the gate of their enemies. And in your seed all the nations of the earth shall be blessed”**. Paul, (in Gal 3:16) explains that the seed (in the singular) was manifested in CHRIST.

Note the statement “your seed shall possess the gate of their enemies.” A major theme of the New Covenant revelation is the bringing down of spiritual strongholds of satan (2 Cor 10:3-5; Eph 6:12) as a continuation of JESUS’ ministry (John 12:31; Mark 16:15-18; Rom 16:20,25-27; Matt 28:18-20); to “action” our faith by setting people free from sin, spiritual bondage, sickness and poverty (Col 3:17) **in the name of JESUS**. Notice that these verses represent the flow of Abraham’s covenant into our New Covenant. Note the continuity. The Old Covenant established this truth in the natural realm against the enemies of GOD, but the New Covenant lifted the focus on the true source of evil - satan. This is the realm of New Covenant warfare.

[In showing the flow of the Abrahamic Covenant into the New Covenant, we have also taken a brief walk through biblical covenant revelation over some 2000 years of actual human history. This “space-time” walk is a useful focus to maintain in this part of the book, including an awareness of the fact that we are doing this - under the inspiration of the HOLY SPIRIT - 2000 years *after* that period. This space-time engineering of the covenant and its revelation is the “perfect” proof of the divine authorship of the bible.

Where else can we see a book that makes more sense today than it did at the time in which it was completed - some 1900 years ago? There is no other written document, that purports to express the destiny of man through transformation of the inner person. And, shows by experiential proof - to which millions will attest to (of being supernaturally transformed) - that this destiny is perfectly realisable (**in line with the faith based reality which Heb 11:3 declares, is the basis of the very existence of the universe**).

Worldly wisdom and intellect disappear very quickly when faced with the dimension of time. In thinking five years into the future, we will realise how awesome the unknown is. There are many intellectuals who will analyse the bible with impunity by going back in time without realising how awesome and impenetrable is the barrier of time when approached face on. If we expressed a predictive outline, (say) 10 years down the line, and many “think-tanks” have attempted such scenarios, we will realise that even over such short periods of time the predictive is futile and therefore virtually worthless.

Biblical wisdom and revelation straddles human history (including personal revelation and testimony in the lives of millions) in commanding and ever increasing majesty as YAHWEH unilaterally reveals the power and majesty of HIS word. As we continue to experience the revelation of

biblical prophecy in the near future, it is important that the Church - across her denominations - realizes the sovereign presence of GOD over human destiny, **and arise in the strength of her covenant with HIM to do HIS will - as opposed to the will of man.**]

MOVING TOWARDS THE MOSAIC COVENANT

In Gen 28:13-15, the Abrahamic covenant is re-emphasized to Jacob (circa 1900 BC). In doing this, YAHWEH expresses the covenant in terms of its longer term perspective that “in you and your descendants shall all the families of the earth be blessed”. And in this perspective a nation would be brought “back to this land” - the land being the immediate focus of GOD’s promises in covenant (see also Gen 26:1-4).

[It is surely significant that the covenantal blessing is commemorated by a tithe (Gen 28:20-22) - which effectively, is a blessing of thanksgiving in acknowledgement of GOD’s provision. Abraham did a similar thing when he blessed GOD for blessing him with victory in Gen 14:20b. This is also the New Covenant perspective on tithing as outlined in 2 Cor 9:7,11. **Tithing is an expression of thanksgiving that portrays the reality of our covenant with GOD. Thanksgiving therefore, is a faith expression (in love and gratitude) to the personal experiential reality of YAHWEH.** is no wonder that the great passage on consecration in Col 3:12-17, makes repeated and pointed references to the necessity of thanksgiving in the overall process of consecration, being explained in the passage.]

The immediate importance of the land was its necessity as a focus in the formation of a nation - a people of (and for) GOD. This nation would be the chosen instrument in expressing YAHWEH’s salvation to man. The central core in the formation of this nation would be her relationship to GOD by covenant law - a law that would in reality only be fulfilled/established by YAHWEH through CHRIST (Matt 5:17-19) in a New Covenant.

As YAHWEH declared (in Jer 31:31-34; circa 590 BC), “**I will make a new covenant I will put MY will write it; and I will be their GOD, and *they shall be MY people for they shall all know ME*, from the least of them to the greatest of**

them.” JESUS emphasized this aspect in John 14:21 and 15:10, prior to HIS sacrifice. We shall see this in greater depth in the second part of this book.

[It is important that we understand that the Old Covenant was fulfilled in CHRIST and as such was replaced by a New Covenant that would bring into focus a *higher* covenant realm (see Eph 1:3) “in CHRIST”. This is important as many have compartmentalised the scriptures, by not understanding this aspect of continuity and fulfillment. The unique triumph of biblical revelation is in its *continuity of fulfillment and relevance* through space and time - which, continues today.

Covenant principles revealed in the Old Testament are important in our growth in the New. Without the Old, the New can never be truly understood, for all of the New is founded in the Old. It is important that we realise that it is the HOLY SPIRIT WHO wrote the scriptures (1 Peter 1:10-12; 2 Peter 1:19-21) and it is impossible for HIS principles to be “outdated” or “outmoded” or “superceded”. **That is an intellectual *faith* principle required in bible study that derives from WHO YAHWEH is.** We can’t study the bible any other way.]

In establishing Israel (which incidentally is a covenant name given to Jacob - see Gen 32:28; 35:9-15; 46:1-4; 48:15-16), in her land under Moses and Joshua, YAHWEH shows them that HE is their GOD and they are HIS people (Deut 26:18). This (necessity for) revelation of HIMSELF is the central reason why the Old Covenant had to precede the New. Exodus, Leviticus, Numbers, Deuteronomy and Joshua reveal YAHWEH’s efforts. HIS efforts (material and spiritual) revolved around what is called the Mosaic Covenant (the “Old” Covenant) and its sacrifice and worship “rituals” centered around the Tabernacle Of Moses. As we shall discover, the Tabernacle of Moses holds the key to understanding New Testament revelation and covenant. Again, please keep in mind the continuity.

[Before we proceed further, it is important that we realise that the covenant name of “Israel” is many times used in the Old Testament, to apply to both the Jewish nation and (prophetically to) the Church today; it is especially applicable in the context of covenant principle, application and revelation. Paul explains this (albeit from a different perspective) in Romans 9:6-8 and Romans 11:1,25-27.]

Israel’s deliverance from bondage commences with a reminder of the Abrahamic Covenant promises (Ex 3:6,7,16-18) to Moses (circa 1450 BC).

Actual (experiential) deliverance commences with the blood sacrifice of an unblemished male lamb - the Passover sacrifice. It is also significant that deliverance from the destroyer (Ex 12:23) - symbolizing judgement over sin - is via the blood covering (**signifying both atonement and deliverance**) over the doorposts and lintels of each home (Ex 12:7). Thus an apparent symbolism is brought into graphic reality when the horror of death strikes the Egyptians (Ex 12:29-30) - a graphic revelation of the end result of sin in man.

As Moses leads the children of Israel out of Egypt (Ex 12:31-19:1), we see the covenant of Abraham explode into action. The power of the HOLY SPIRIT (see Isa 63:10-14) is manifested so that the people would “see”: **“I AM WHO I AM”** - Ex 3:14; **“EL SHADDAI (THE ALMIGHTY AND ALL-SUFFICIENT ONE)”** - Gen 17:1; **“YAHWEH-JIREH (THE PROVIDER)”** - Gen 22:14; **“YAHWEH-ROHI (THE SHEPHERD)”** - Gen 48:15, 49:24b; **“YAHWEH-ROPHE (THE HEALER)”** - Ex 15:26. Moses acclaims *the reality* of this revelation of the MOST HIGH in glowing terms (see Ex 15:2,3,6,11,16 -18). This is covenant *in action*. [Are we in the Church who are CHRIST’s body able to proclaim this as our living witness - today?] *All* of the miraculous in the bible is a display of covenant power. Without covenant we would have no position before the MOST HIGH. HIS grace is manifested through covenant. **And as Isa 49:8b declares, this covenant is expressed in CHRIST HIMSELF.**

[The background to the last reference above is important. Isaiah 49, is a prophetic soliloquy of GOD the WORD. It actually begins in Isaiah 48, where the speaker is identified as **“The LORD, your REDEEMER, the HOLY ONE of Israel (Isa 48:17)”**. The HOLY ONE of Israel is the LORD JESUS CHRIST - the WORD made flesh (John 6:69; 1 John 1:20, 27-29). We can also identify HIM from Psalm 16:10b, as well as Isaiah 49:16 and 48:16. Isaiah 49:7, identifies this as a soliloquy “between” the HOLY ONE (the WORD) and the DESPISED ONE (the SON of MAN, JESUS the LAMB of sacrifice) - see also Isa 52:13 and 53:3-12.

Having identified the SPEAKER, we can now see that several parts of the latter half of Isaiah are prophetically very relevant to the Church. For instance, Isa 54:1-3,5-8,10,17 is prophetic assurance for the covenant Church. In the context of covenant Israel - the Church, we can also see the note of warning given to the Church in Isa 48:1-18. Isaiah 48, is addressed (vs 1) to the “house of Jacob, **who are named Israel and who came forth from the loins of Judah**”. In its multiplicity of meanings, this chapter is

also addressed to covenant Israel that has come forth from the loins of Judah - the seed (in the singular) of Abraham (see Gal 3:16). This statement gives specific proof of the validity of using the term “Israel” in a covenant Church context.]

We can apply Israel’s deliverance to the New Covenant experience. The walk from death (bondage) into the new birth (John 3:3,5; 2 Cor 5:17), which commences participation in the new covenant, is also based on the blood sacrifice of the unblemished LAMB - the LORD JESUS CHRIST (Isaiah 53:5,7b,11b,12b; John 1:29; 1 Cor 11:23-26; Matt 26:28). It is no coincidence that the LORD JESUS was crucified even as the lambs were sacrificed during the celebration of the Jewish Passover at the temple in Jerusalem (see Luke 22:7-8, 14-20). It is also noteworthy that the LORD declared HIMSELF as the door to salvation (a covenant blessing/position) in John 10:9.

We need to understand that the covenant only comes into operation as a result of the blood covering being in operation (in the *active*) over the door of our heart - personally (as opposed to being positionally there by grace due to the perpetual atoning sacrifice of the LORD JESUS CHRIST). We celebrate our holy communion principally, to commemorate our LORD’s victory over sin, death and satan and, to *ensure* (by and through faith) that the blood covering is in *active* operation in our lives.

It brings into focus an opportunity for repentance, reconciliation and, reinforcement and *meaningful* renewal (in faith) of our covenant position, in CHRIST (see Matthew 5:23-24; 1 Cor 11:23-32; Matthew 7:7,8,11; Ephesians 1:3; 2:4-10; 2:19-22; 3:3-6; 3:9-12; 3:14-21). **It is these aspects of reinforcement and meaningful renewal of our covenant position that need to be brought alive in the Church of today.** (We shall expand on this in Parts II and III.)

It is significant, that Paul goes into a discourse on spiritual gifts (1 Cor 12) immediately after the discourse on the communion in 1 Cor 11. Similarly, the children of Israel are atoned for, by the blood (of covenant) of the Passover lambs (Ex 12:1-13:16), and this is followed by a display of covenant power over the forces of evil (Ex 13:17-15:21). Particular note needs to be taken of the New Covenant position summary of Eph 1:3, which simply states that all areas of spiritual blessing are already positionally available to each and every person in the Church. This refers to both the spiritual fruits of consecration as well as the “gifts” (in the context of the

anointing within - see Appendix 2). **It is an expression of all the spiritual aspects of the covenant position sealed in the blood of CHRIST.**

Surely there is much wrong with the outlook of the Church of today with regards to this key area of our Christian belief where the communion is too often reduced to a symbolic afterthought or, a ceremonial sacramental event unaccompanied by a living, *demonstrative* covenant relationship with the ALMIGHTY.

How different from the outlook of the apostles in Acts 2:42-47. Surely their's was an active, vibrant, life receiving and life giving, covenant-based faith in the living CHRIST! A faith that was celebrated *daily* with the word (teaching), the breaking of bread, prayer (vs 42) and praise (vs 47). This was a daily process of consecration (see John 15:1-8 to see this at the personal level). The fruits of their gospel message bore testimony to this: “*And the LORD was adding to their number day by day those who were being saved (Acts 2:47)*”. [The addition of souls is one of the key measures of covenant application.]

The Church today is beginning to focus again on the word, prayer, and praise and worship. An additional foundational envelope called the covenant needs to be added, for the covenant relationship is exuded in each element of the word, prayer, praise and worship. Yet, it is also a distinct consecrational by itself in terms of the Holy Communion.

In 1 John 1:7, the wider Body of CHRIST perspective of our personal covenant walk (the “walk in the light”) with CHRIST is illustrated; bringing once more into focus YAHWEH’s exhortation to Abraham, to “walk before ME and be blameless”. Here, *walking in the light of the covenant word leads to a natural fellowship amongst believers and a cleansing process of the blood* that we shall discuss further in Part III. The point is that our Christian walk is a covenant process (that governs our relationship with GOD and with our brethren in CHRIST); yet, strangely enough, the term “covenant” has very little (if any) living meaning to most Christians today and **this loss must be restored so that the LORD can truly bless us and use us.**

RATIFYING THE MOSAIC COVENANT

YAHWEH, having revealed HIMSELF to his people, moves to institute a covenant that will clearly define three types of relationships: the relationship of HIS people with (1) HIMSELF, (2) amongst themselves, and, (3) with outsiders. (Items 2 and 3 are the areas of New Covenant fellowship and ministry.) To ensure that they understood the importance of the covenant undertaking being set before them (Ex 20:20,22), HE appears before them on Mount Sinai - in the midst of thunder, lightning and fire (Ex 19:9,16-22). The manifestation is accompanied by the sound of a trumpet which, as the book of Revelation points out, is a signification of a sovereign move by the MOST HIGH. YAHWEH's voice was like thunder to the ears of HIS listeners even as Moses goes up to the mountain to receive the "ten commandments".

[We can derive three important perspectives from these commandments which are foundational to the development of our understanding of covenant later on. **Firstly**, the commandments are law in perpetuity that were amplified and detailed by the LORD in a new covenant perspective (principally) in the Sermon-On-The-Mount (Matt 5-7). Therefore, they are relevant today in the context of the higher moral and spiritual plane of the New Covenant.

Secondly, the commandments are the law that reveals a HOLY GOD **not to be taken lightly**, and HIS attitude towards sin (Ex 20:1-20) - an attitude that remains TODAY - is that sin is unacceptable in HIS kingdom. HIS love and mercy however, have caused HIM to design a New Covenant salvation that HE consecrated in HIMSELF on the cross - **transcending the law of sin and death**.

Thirdly, the commandments are the law that would be supernaturally placed in the hearts of HIS children under the New Covenant promise (Jer 31:33). The prerequisite is that HIS children have to choose (sincerely and

truthfully - 1 Cor 5:8b), of their own free will, to walk in HIS ways. We will elaborate on this in Part II.]

YAHWEH's discourse with Moses is witnessed by the nation and the awesome experience is communicated to Moses in no uncertain terms: "Speak to us yourself and we will listen; but let not GOD speak to us, lest we die" (Ex 20:19). We need to understand that the law (or the commandments as the LORD called them in John 14:21), that inscribes the conditions of covenant, were delivered by GOD in PERSON. In the Old it was delivered in PERSON and in the New it was delivered by CHRIST (principally) in the Sermon-On-The-Mount. [See also Gal 6:2.] The point to note is that no angel could deliver it. **The law exemplified the holiness of YAHWEH (see Lev 19).** It therefore isn't subject to man's dismissal. The transgressor will simply reap what he sows.

When we read the books of Exodus, Leviticus and Deuteronomy, we need to distinguish between the commandments (as in Ex 20) and the ordinances (for example Ex 21). Further, we need to distinguish between the ordinances specific to the culture and living conditions of that time (Ex 21:33-36) and those that will benefit us today (Ex 22:21). **But the commandments are holy and sacred - Romans 7:12.** The difference between the Old and the New lies in how the law would be imbued into us. As Paul points out in Romans 7:6b, **"we serve in the newness of the SPIRIT (and spirit) and not in the oldness of the letter"**. Basically, we therefore grow into our covenant position even as we walk by the SPIRIT (Gal 5:16, 22-25). This is a natural spiritual growth process.

The LORD JESUS illustrates the principles in John 14:21: **"He who has MY commandments and keeps them, he it is who loves ME;** and he who loves ME shall be loved by MY FATHER, and **I will love him, and will disclose MYSELF to him"**. Note the phrase "he who *has* MY commandments". **This is the impartation that Jer 31:33-34 expresses as a New Covenant benefit.** Note the assurance "I will love him, and will disclose MYSELF to him". This is part of the key to receiving the revelation of CHRIST that is expressed by the prayer in Eph 1:17-23. All of these, highlight the framework of being in covenant, and the tremendous benefits of doing so. We shall develop these lines of thought later, but we need to understand that we need to be in a state of "being in covenant" or "in CHRIST" (see John 15:7-11).

YAHWEH provides a brilliant summary of covenant "being" in Ex 19:5-6: **"if you will indeed obey MY voice and keep MY covenant [we need to**

remember this always - see Luke 11:28], **then you shall be MY own possession** among all the peoples, for all the earth is MINE; and you shall be to ME a kingdom of priests and a holy nation..." (see also 1 Peter 2:9-10). Note that in 1 Peter, it states that we are to **"proclaim the excellencies of HIM"**. Surely this is to be an experiential covenant based witness of a living dynamic - a one to ONE experience with the ALMIGHTY (John 14:16-18,26; 15:13-14; Eph 3:16-19; Col 2:2-3,6-7; John 14:21,23). [Please note the phrase **"keep MY covenant"** in Ex 19:5. We also celebrate and renew covenant in the LORD's Supper. We need to remember to do so.]

Some of the Old Covenant dimensions that GOD placed before HIS people (Ex 23:20-26) were: (1) HIS protection; (2) HIS power in the conquest and destruction of evil (see Gen 15:16 for background); and, (3) that HE would prosper them in every way including being in full health. The conditional was (Ex 23:25a): **"you shall serve the LORD your GOD"**.

YAHWEH's people were to be in the highest sense a projection of HIS will and purpose. They would be able to do so by being fully in covenant with HIM. It is interesting that from 1 Cor 11:28-32, we can discern that the consequences of not being in covenant are (spiritual) weakness and (physical) sickness (vs 30). By and large has this not been the state of the Christian Church - **the Body of CHRIST**?

But, the LORD our GOD is moving in power and might. The Church is being freed and is being brought out of "Egypt" and must prepare herself so that she can come out strong from the "wilderness testing" (Deut 8:5,6) and take the promised land of precious souls for CHRIST in prophetic fulfillment of the "Feast of Ingathering" (Ex 23:16b). The Church has received the fruits of the "Feast of the Harvest of the First Fruits" (Ex 23:16a) - in spite of several failures in individual lives and ministries - through the Charismatic movement. [It is sad though, that so many still refuse to acknowledge this watershed move of the HOLY SPIRIT in this time of the latter rains (Joel 2:21-32).]

In addition to being transformed through the word, prayer, praise and worship, **we need to be strengthened through covenant observance of the "Feast of Unleavened Bread" (Ex 23:15 - note the promise: "And none shall appear before ME empty-handed")**, so that we increasingly know the LORD our GOD (Jer 31:34), and move in the certainty of our position in CHRIST to complete the "Ingathering" (Matt 24:14). **Confidence in CHRIST, can only flow from an experiential "knowing" of HIM.**

It is noteworthy that even to the self-satisfied, “empty” Church of Laodicea (Rev 3:14-22) the LORD makes the offer that: **“He who overcomes, I will grant to him to sit down with ME on MY throne, as I also overcame and sat down with MY FATHER on HIS throne”** - Rev 3:21. When we place this promise in its covenant perspective as revealed through Paul in Ephesians (1:19-23; 2:5-7), we will be able to see that YAHWEH has planned an astonishing “Ingathering” move of sovereign power through HIS sons and daughters (2 Cor 6:18). And, HIS grace is available to *all* in the Church.

Jer 23:7-8 (circa 590 BC) - applicable to both national Israel and covenant Israel (the Church) - reinforces the foregoing. Recent political developments have effectively freed the Church all over the world to spread the gospel message. It is noteworthy, that the LORD’s moves in the “end-time” are prophesied to be greater than the exodus from Egypt under Moses. The statement in Jer 23:8: “then they will live on their own soil”, is a statement on fulfillment of covenant promises in a literal context for Jewish Israel as well as a realisation (ie., a coming alive), to a greater degree than ever seen before, of the (positional) covenant promise in Ephesians 1:3. That is a dynamic, living, experience of CHRIST our COVENANT. **The “LAND” in WHOM (in CHRIST) we live - eternally (Matt 7:24; Ps 18:1-2).**

In Ex 24:3-7, the covenant offer from YAHWEH is accepted and the covenant is ratified in blood (vs 8): **“Behold the blood of the covenant, which the LORD has made with you *in accordance with all these words*”**. The last part of the sentence highlights the covenant conditional of the commandments (although, from an Old Covenant perspective this also included the ordinances specific to the Old Covenant). Both the altar and the people were sprinkled with blood in the covenant ratification process (signifying the centrality of the brazen altar - JESUS the LAMB - to the entire basis of covenant).

A covenant meal (in which Moses and the elders participate) is held to complete the covenant ceremonial (Ex 24:10-11) after the leaders have seen the ALMIGHTY in an open vision. Moses is then instructed to collect the stone tablets that inscribe the perpetual conditional of covenant - the commandments (Ex 24:12).

[As the elders saw the ALMIGHTY, in an open vision; so can we see the ALMIGHTY (the FATHER, the SON, the HOLY SPIRIT) by revelation.

Just as the sacrifice of the Passover included a covenant meal so we in the Church have a covenant meal in the celebration of the LORD's Supper - which has the focus of commemorating the LORD's death and ensuring our covenant position in CHRIST; not from a positional standpoint made available in GOD's grace but, from an action-based standpoint involving our GOD-given free will (expressed through circumcised hearts).

In the same token, there are consequences if we refuse to obey. We can see some of the implications of misusing our free will in Luke 12:54-57 and 2 Cor 13:5. The great tragedy will be when we cannot "see" any more. That's the tragedy of the Liberal Church today.]

THE TABERNACLE OF MOSES

In order to enable the covenant to be a living dynamic, YAHWEH instructs Moses to construct a sanctuary for HIM so that HE would be able to dwell amongst HIS people (Ex 25:8). HE further instructs Moses as to how HIS people would minister to HIM (Ex 29:38-46). It was to be a covenant centered around the atoning blood sacrifice and the consecration of the people to YAHWEH. They would experience all of HIS promises as they did so. As we have noted previously, the key promises were all sealed in HIS covenant names. We will develop this in Chapter 15 (Part III).

In the living dynamic of HIS grace - through HIS forgiveness and HIS provision - the children of Israel would display the light of YAHWEH and be able to express HIS purposes in righteousness. The covenant conditional (of the commandments) would be met through the grace of GOD through atonement. Spiritual growth would be experienced through consecration of self to YAHWEH and in service to HIM (see Deut 10:12-13, 16).

The sacrifices outlined in Leviticus 1-5 (which we shall discuss in Chapter 12 - Part III), bring out elements of this relational dynamic - **atonement, consecration and outworking** - between YAHWEH and HIS people. It must be understood that implicit to the continuity of this Tabernacle worship was the (implied) prerequisite that the people (and their successive generations) would have the necessary faith in the reality of YAHWEH and HIS covenant with them. This faith was also to be demonstrated by their obedience (to the rituals and laws) as was the requirement of Adam (Gen 2:17).

As Heb 11:6 so neatly explains, they would have to believe that “HE is”. It was when the sacrifices were reduced to faithless ceremonials that the covenant ceased to be in operation. Many of us have done the same today albeit, in different degrees of “reality”. Hence, while many can believe that CHRIST died for their sins, they believe HIM for little else. While

many can “see” the assurance of an eternal hereafter, they cannot “see” a victorious now.

Our witness by and large seems to say that we need to endure until the hereafter - implying that satan is so powerful that all we can do is endure. **That is ridiculous!** The covenant-based reality, as we have seen, does not subscribe to this view. We have in a real sense *lost* the reality of YAHWEH’s covenant with us “in CHRIST”. We need to grasp the reality of our covenant so that we can take the word and the witness forward in the (demonstrative) reality of HIS presence within us (John 14:12-14).

THE TABERNACLE REVELATION

It was through the Tabernacle sacrifices that the covenant conditional (of the commandments) could be kept “alive”. [Our Holy Communion celebration today has a similar focus based on GOD’s grace of imparting HIS law within us (see Jer 31:33-34; Ez 36:26-27) - this is an experiential impartation.] **The Tabernacle was to be the focus of GOD’s grace to HIS people** so that they could continue in covenant and reap their blessings. [Our Holy Communion too is to have a similar (but deeper!) focus on HIS grace towards us. We shall develop this thought further in Parts II and III.]

This is best described in the words of Moses to the second generation that would enter the promised land (Deut 10:12-22; 11:1,8,13-17; 12:5-6,10-28; 16:1-17; 26:16-19; 28:1-37; 29:9-15; 30:11-20). The Tabernacle would also be the basis of future **revelation** of the true covenant - as hinted by Deut 18:15-19; 29:29; 30:1-6,8. **[Our Holy Communion too is to be celebrated to enable us to receive *revelation* of the LORD JESUS and the covenant sealed in HIS blood (see Luke 24:30-32; Eph 1:17-19).]**

King David (circa 1000 BC) took the Tabernacle worship to a new dimension by introducing praise and thanksgiving (1 Chron 16). **[We have implicitly defined thanksgiving as worship that acknowledges the reality of GOD’s grace in our personal lives.]** In this chapter, from verses 8 to 36, the underlying basis for the introduction of praise is outlined. Something we need to study carefully. Praise is best categorized by verses 8-12,15,23,25,27-29 and 34. As at the time of David, the model for a total consecration of oneself to YAHWEH under Covenant was symbolically outlined in a balanced theology. [We will better understand this statement shortly when we discuss the Tabernacle Revelation.]

By introducing praise and, thanksgiving through praise, David brought into being an added mechanism that was able to bring the commoner

effectively (ie., spiritually) into the inner sanctum to the position of the altar of incense in the Holy Place (Ex 30:1,6-8). Previously, prayer and atonement were the only means of entry spiritually. It would be another “DAVID” who would enable the communion with the ALMIGHTY to be *complete* - with free access into the Holy of Holies (Matt 27:51) - through HIS blood in a total covenant consecration of being “in CHRIST”.

[That this will be so is outlined in what is called the Davidic Covenant (see 2 Samuel 7 - note verses 12-16, 18-19a). The Davidic Covenant brings the Mosaic Covenant to its fullness as the *complete shadow* of the New Covenant. In its essential character the Davidic Covenant is the same as the Mosaic Covenant although a perusal of David’s Psalms will reveal a higher worship dimension. The Davidic Covenant reveals a prophetic covenantal decree that there will be a longer term fulfillment in a true and complete covenant through “DAVID” - see 1 Chron 17:11-14.

Ethan the Ezrahite, provides an excellent prophetic description of the Davidic Covenant by placing it in its proper perspective as a shadow of the New Covenant - see Psalm 89:3-37. Note the astonishing prophetic content of this Psalm especially in verses 20-37. David’s Psalms also similarly held an astonishing prophetic depth as summarized below.

In Acts 2:25, the HOLY SPIRIT reveals to Peter that the prophecy of David that he is quoting/expounding was obtained when David was in communion with GOD. This prophecy (Acts 2:25-28) is from Psalm 16. Psalm 16:7-8, provides further insight into David’s communion with GOD. In verses 9-10a, David receives the assurance of eternal life. And the reason for this is that the HOLY ONE will not undergo decay. Because the Messiah will live, David will live too (vs 10b-11)! In verse 11a, David makes the astonishing statement that GOD will reveal to him how this will become so.

Out of this statement is born Psalm 22 - the Psalm of the cross. Note verses 1,6-8,14-18,24-31. Note the implications of verse 24 which implies a coming back from humiliation and suffering and, when combined with Psalm 16:10, from death. This revelation culminates in Psalm 110 which in turn culminates in Psalm 22:29b (see also Phil 2:9-11). David’s revelational insights on eternal life through redemption are further revealed in Psalms 30:3 (implies predestination!), 31:5, 51:2, 68:19-20, 133:3.

Psalm 23 is a revelation of the Messianic ministry and its purpose - to dwell in the house of the LORD forever. Psalm 25:14, outlines the purpose of this book! That GOD’s children will know their covenant (see also Psalm 37:31, 40:8) - and realise the Kingdom promises (see Psalm 145:10b-13).

Finally, David also “sees” the ascension in Psalms 68:18 (see also Col 2:15) and 110:1.]

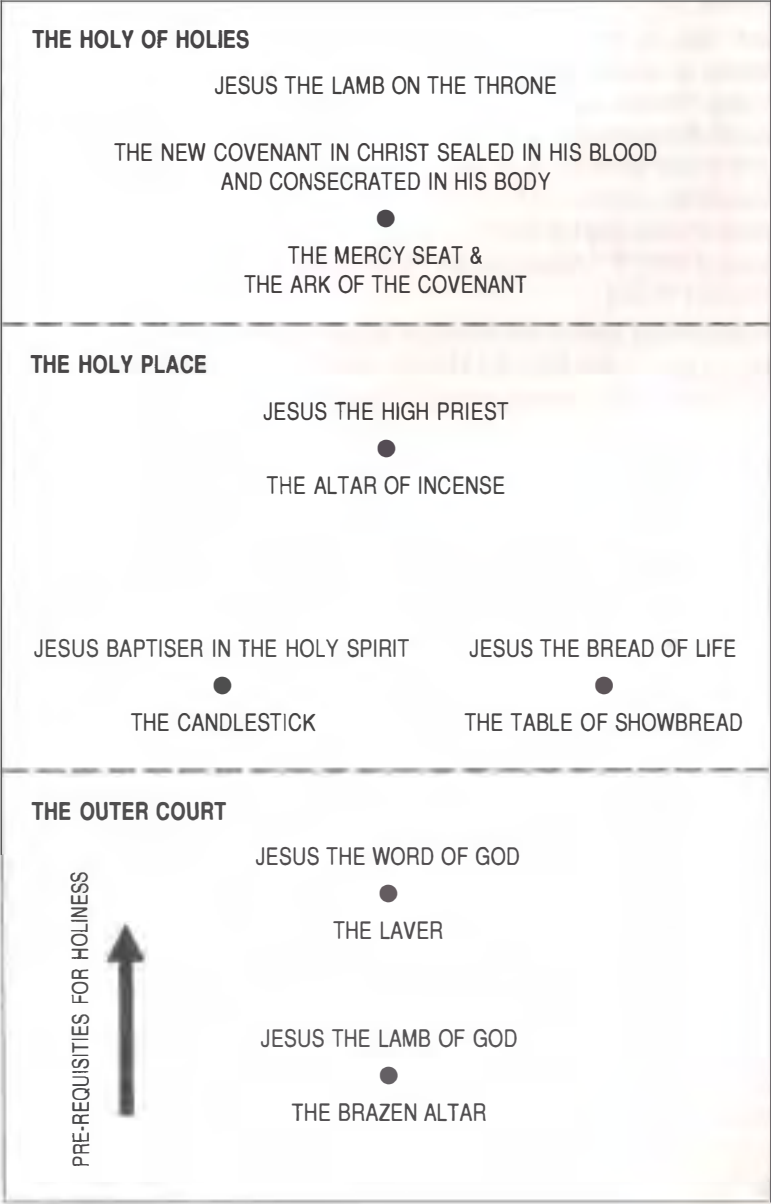
And, this is precisely what the Tabernacle (Mosaic + Davidic) Revelation is. In fact, as the schematic in Figure 1 (overleaf) shows, the Tabernacle Revelation is a complete and succinct summary of the New Testament Revelation in symbolic form. It represents both a revelation of CHRIST’s total ministry as well as the consequent results of this ministry in our persons as represented by the schematic on the right. [The background scriptural development is shown in Figures 2 and 3 in Appendix 1. Figure 2 represents CHRIST’s total ministry while Figure 3 represents the results of HIS ministry in us.]

As mentioned above, the furniture in the Tabernacle reveals the total ministry of the LORD JESUS CHRIST (and the “parallel” ministry of the HOLY SPIRIT) in confirmation of biblical prophecy (see Isaiah 48:16-17; 49:6b-10). It shows the Way (ie., the Way, the Truth, and the Life - John 14:6) that is a sufficient and balanced interpretation of the New Covenant (Testament) revelation. As we shall see in Part II, this is reinforced in prophecies by Isaiah, Jeremiah and Ezekiel - in a graphic display of the space-time continuity of biblical revelation.

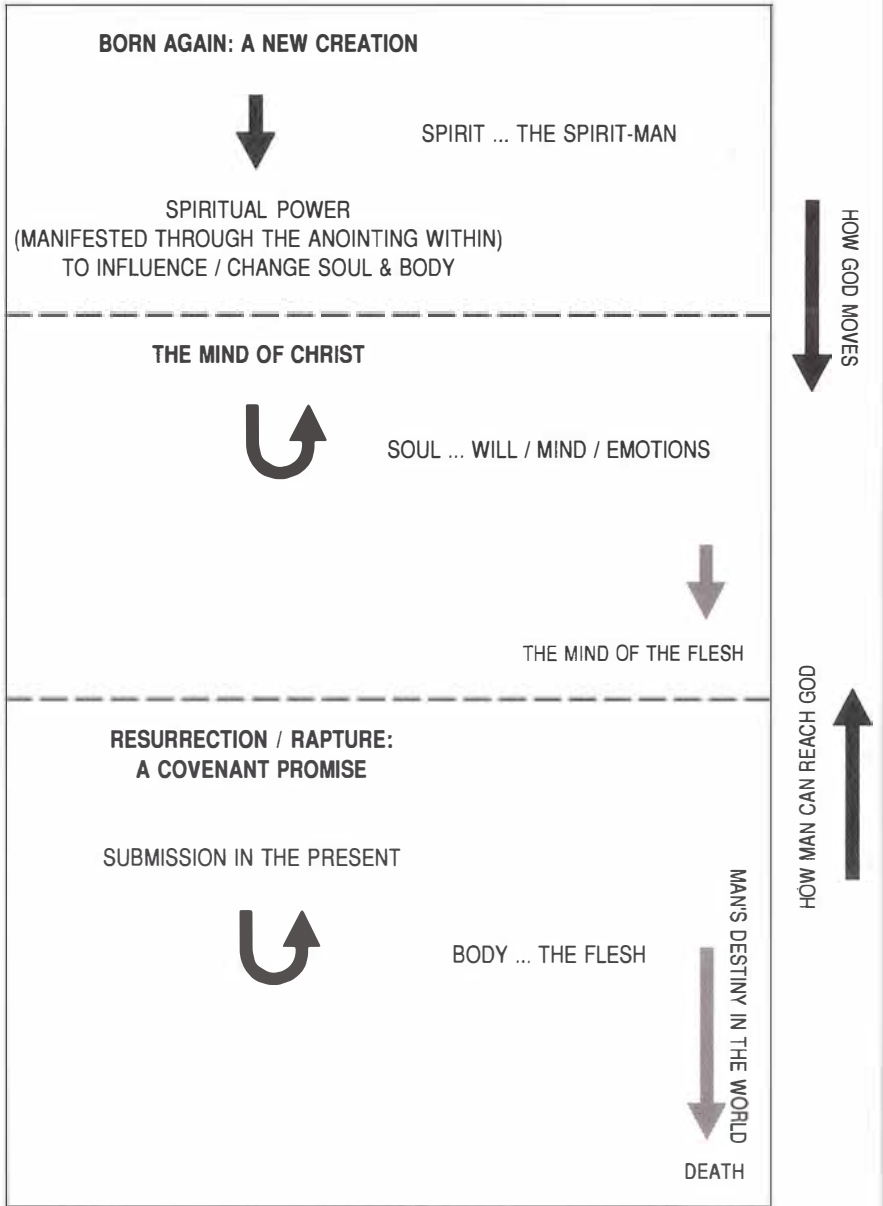
Figure 1, is thus a schematic representation of the Ministry of the LORD JESUS and the HOLY SPIRIT to us individually (and by inference to the collective Body of CHRIST - see 2 Cor 6:14-16 - in terms of the attributes of CHRIST likeness; see also Eph 4:13-17) through the transformation of the mind (see Romans 12:2; 1 Cor 2:16) and our submission of self to YAHWEH (see Isaiah 66:1-2; Romans 12:1). We would thus be able to enter into the fulness of the New Covenant promise summarized in Eph 1:3; which states that all spiritual blessings are already positionally given “in CHRIST”. The explanative outline of the Tabernacle Revelation symbols are given in more detail in Appendix 1.

The Tabernacle is in form a revelation of the LORD JESUS (see Matt 12:6), and in this sense shows the Way in which YAHWEH has revealed HIMSELF (per the prophecy of Jer 31:34) to us through JESUS HIS WORD made flesh (see John 14:6,7,10). The revelation of the LORD’s ministry enables us to see the fulfillment of the higher level spiritual covenant blessings. Hence we see that the Tabernacle Revelation is that the LORD JESUS is both the focus and the fulfillment of the New Covenant and, in this sense, HE is the New Covenant. (This is confirmed by prophecy in Isa 49:8b). We shall be able to see this more fully in the succeeding pages of this book.

**FIGURE 1A: THE TABERNACLE REVELATION:
THE BASIC FRAMEWORK**



**FIGURE 1B: THE TABERNACLE REVELATION:
THE BASIC FRAMEWORK**



THE LORD JESUS CHRIST OUR COVENANT

The LORD JESUS CHRIST is the covenant in four basic ways. **Firstly**, HE is the door into the covenant position (John 10:9; Rom 10:9). **Secondly**, HE enables us to be in covenant (1 Cor 11:25-32). **Thirdly**, through the ministry of the HOLY SPIRIT (2 Cor 3:18; 1 Cor 2:12-14,16; Col 1:27-28) HE becomes **the complete fulfillment** of the personal aspects of the covenant promises whereby, we are made complete in HIM - in HIS image (see Col 3:10,11b; Rom 8:29). **Fourthly**, HE is the fulfillment of the covenant obligation to become the salt of the earth and the light of the world (Matt 5:13-16) - in love, in the power of HIS name, and in the word of HIS power (see Heb 13:20-21; Mark 16:15-18,20; 2 Tim 1:7; Heb 1:3).

The bottomline is simply this: That we can be like the LORD JESUS and do the greater works simply because it is guaranteed by covenant in HIM, who is seated at the right hand of the FATHER.

All of the covenant (in terms of it's personal and corporate aspects) is available to every born-again believer to the extent that we are completely in CHRIST as described by YAHWEH through the prophet Isaiah (66:2b): **"But to this one I will look, to him who is humble and contrite of spirit, and who trembles at MY word."** The LORD JESUS expressed it (in John 14:23) in the following terms: **"If anyone loves ME, he will keep MY word; and MY FATHER will love him, and WE will come to him, and make OUR abode with him."** Ephesians 3:19, expresses this as **"know the love of CHRIST which surpasses knowledge, that you may be filled up to all the fullness of GOD."**

That all this is possible as a consequence of covenant, is expressed in Jer 31:31,34: **".... I will make a new covenant And they shall not teach again, each man his neighbour and each man his brother, saying,**

‘KNOW THE LORD,’ for they shall all know ME, from the least of them to the greatest of them....”

As it was promised by YAHWEH-JIREH to Abraham (Gen 22:18a): “And in your seed all the nations of the earth shall be blessed” And so it is, that “in CHRIST” all the nations of the earth will continue to be blessed. For it is through CHRIST (2 Cor 3:3 - we are a letter of CHRIST) that YAHWEH reveals HIMSELF to us so that we may commune with HIM and be blessed in the assurance of HIS Glory (Ex 34:6 - compassion, grace, patience, abundant loving kindness and truth) being *imparted* to us so that we are *transformed from glory to glory* (2 Cor 3:18) - **AMEN! (See 2 Cor 1:20).**

NOTE: The many references to scripture, in this section, give a deep insight into the development and fulfillment of the covenant through space-time history. This book is meant to minister through the word. It is the word and the word alone that can truly minister to us. There is much depth to the inspired word that can be absorbed - if we persist. The HOLY SPIRIT will teach those who will hear.

PART II

DISCOVERING THE NEW COVENANT

- ◆ What Is The New Covenant?
- ◆ How Do We “See” It?
- ◆ How Do We Keep In Covenant?
- ◆ Consecration, Revelation and Change

We have just gone through a brief overview of the covenant in space - time history. We have discovered its place in YAHWEH's plan for man. We have discovered that it is the means by which man could commune with the ALMIGHTY (EL SHADDAI) and abide by HIS laws and purposes. We have also discovered that the covenant plan is a manifestation of GOD's grace. And we have realised that the Old Testament covenants of the Bible were given as partial revelations of the ultimate covenant - the New Covenant.

As we shall discover, the New Covenant in JESUS CHRIST represents the ultimate in covenant design. It is a covenant that assures man that YAHWEH would bring forth a perfect man - in spirit, soul and body; a man who would know the LORD his GOD and abide in HIM, in the assurance of a perfect love received from a perfect GOD.

In this section, we shall discover the fundamental covenant promises of YAHWEH: the new birth, the anointing within, the anointing upon, and building the new life by, and in, the word. We shall also look at the mechanisms that are inbuilt into the covenant to enable us to keep in covenant through consecration. Finally, we shall look at the realm of covenant revelation. [The ultimate objective is to know the LORD our GOD and abide in HIM.]

We will begin this section by looking at the conventional definition of the word "covenant".

WHAT IS A COVENANT?

This may be a strange place to be defining a term that we have used so extensively. But, the reasons were deliberate for we need to see the covenant as a revelation instead of a set of definitions. The New Covenant can only be (really) understood through:

- (1) communion with the HOLY SPIRIT (John 16:13-15);
- (2) our FATHER's revelation of JESUS to us (Matt 16:17; Eph 1:17); and,
- (3) by the expression of JESUS (WHO is the fulfillment of our covenant) in our daily living for it is through HIM that we will "see" our FATHER (Matt 11:27b).

For example, the book of Hebrews (12:2 - KJV) states that JESUS is the AUTHOR and the FINISHER of our faith. We can intellectually discuss the subject of faith but we can never begin to really know what this statement means until we experience HIM. Also, there is a level that human teaching, on a person to person basis, can reach; but, there are deeper and higher levels of thought and revelation that come only in communion with the HOLY SPIRIT (see John 6:45a; 16:12-15). Nonetheless, definitions are useful in the learning process. Some of the definitive material in the next three paragraphs is extracted from the Eerdmans Bible Dictionary (with permission).

A covenant, in modern terms, may be described as a mutual agreement between two or more parties to do or, to refrain from doing certain acts. It can be formalised as an agreement in law. A covenant can also be a vow.

Covenants have been known to exist since the beginning of recorded history. Covenants were **binding agreements** used by the ancients to promote greater cohesion among members of a clan, a tribe, or a nation, as well as to encourage greater cooperation between nations. An integral part of a covenant amongst the ancients was the ritual slaughtering of an animal and the pronouncement of the formula: "Just as this [beast] is cut up, so may

[xxxx] be cut up.” The parties making the covenant thereby declared that whoever might break the agreement would likewise be killed.

The most common Hebrew word for covenant is “berit” meaning “agreement” or “arrangement”. This word may be derived from the (Hebrew) word “bara” meaning “eat bread with”, which suggests that the contracting parties symbolised their bond by a common meal at the conclusion of the formal agreement.

In the New Testament, the Greek word used is “diatheke” meaning “last will and testament”. Diatheke is an apt (although only partial) description of the covenant in our LORD JESUS CHRIST. **In practice, this “last will and testament” would be realised in HIM.** And, in this sense there is no other will and testament in human history that could be the same. This stands as a succinct testimony of the *reality* of CHRIST’s (covenantal) statement that “I AM the Way, the Truth and the Life”. It is this (practical) *application* of the New Covenant that needs to be *experienced* by the Church in a new way today. [And this, is the experiential reality of “living CHRIST”.]

Both the Abrahamic Covenant and the New Covenant are perpetual covenants initiated and inaugurated by YAHWEH HIMSELF, and therefore backed by HIS PERSON. Both covenants were an expression of HIS highest grace; for why would the **MOST HIGH GOD** *want to be bound* in perpetual covenant with man? We need to “see” that YAHWEH’s covenant is the perfect means by which we can enter HIS grace, discover HIM, and experience HIS perfect will. There is simply no greater or more powerful mechanism *conceivable* in the universe than HIS covenant with us. [Try conceiving one and see if this is possible! Conceptual Focus: How would we go about binding GOD? (!)] It necessarily follows that we should enter and use our covenant to the fullest extent possible.

Whether we are Orthodox, Catholic or Protestant, JESUS CHRIST came for all of us and as Paul writes (Romans 10:9): “If you *confess* with your mouth JESUS as LORD, and *believe* in your heart that GOD raised HIM from the dead, you shall be saved.” And if saved then only as a consequence of *realising a covenant promise in CHRIST and ONLY in HIM*. But, this realisation is only the *beginning* of our covenant in CHRIST.

[Nonetheless, this foundational experience of the new birth is the *only* gateway into the covenant in the LORD JESUS CHRIST. This therefore is the most important step in the entire process we call salvation which, we shall discuss as the foremost theme of the covenant process.]

UNDERSTANDING THE NEW COVENANT

The best summary expression of the New Covenant process is given in the Old Testament. The major prophets Isaiah, Jeremiah and Ezekiel provided a balanced summary description of the process by which YAHWEH would establish HIS covenant:

- (1) By fulfilling HIS purposes for us (by transforming us in the image of HIS SON JESUS CHRIST - Rom 8:29);
- (2) By ensuring HIS covenant with us (by enabling us to remain in covenant with HIM - 1 Cor 11:23-26);
- (3) By fulfilling HIS purposes (Matt 5:13-16) through us (by enabling our witness to be truly effective - Gal 2:20).

We shall use the major prophets as a launching pad for the discovery of the basics of our covenant. The covenant was given so that we would in consecration to HIM, receive HIS grace and love, and by faith express it. **Our covenant expression being as effective as we are *willing* to make it.** Church history bears testimony of our successes and failures. Now we need to move collectively as the HOLY SPIRIT unveils YAHWEH's final move in this end-time period of the LORD's coming. All of our understanding of covenant will however, be governed by our understanding of salvation.

SALVATION

Salvation is the foremost theme of covenant. Through Isaiah (59:20; circa 700 BC), YAHWEH declared that **“a REDEEMER will come to ZION, and to those who turn from transgression in Jacob”**. Isaiah 53, provides a graphic detail of the REDEEMER's atoning sacrifice and its meaning. Redemption in CHRIST is the crucial and *only* key of grace to salvation. However, redemption is only the beginning of the process called

salvation. A succinct summary of what this salvation should be experienced as is given in Psalm 103:3-5.

Isa 55:3, brings out the fact that this salvation would be *experienced* through **“an everlasting covenant with you”**. Isa 55:1-2, implies that a satisfying life is *only* in communion with the ALMIGHTY. [However, we must never forget that it is only through the grace of redemption that communion with GOD is possible. Our **gratitude** to GOD for redemption, is foundational in our worship of thanksgiving.]

In general, we have as a Church yet to come to an experience of the salvation grace that David is describing in Ps 103:3-5. This passage highlights salvation as a lifelong experience of GOD’s grace covering all aspects of our personal life - dealing with our *total* person - spirit, soul and body (1 Thess 5:23). Ps 1, is an apt summary of covenant life that is sharply in contrast with the “success” oriented life of the world - that will perish (verse 6b). Our covenant is meant to be a daily, living (worshipful) reality. If it is not so, it must be because we are missing something. **This “something” is the *personal* discovery of the LORD JESUS CHRIST.**

The New covenant life is an **objective pursuit and expression** of the CHRIST WHO has redeemed us, WHOM we increasingly discover by living HIM. As Paul expresses it (Col 3:10; 2:2-3; 3:1-4): **“... Put on the new self who is being renewed to a true knowledge according to the image of the ONE WHO created him (you) ... attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of GOD’s mystery, that is, CHRIST HIMSELF, in WHOM are hidden all the treasures of wisdom and knowledge.**

If then you have been raised up with CHRIST, keep seeking the things above, where CHRIST is, seated at the right hand of GOD. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with CHRIST in GOD. When CHRIST, WHO is our life, is revealed, then you also will be revealed with HIM in glory.” The remainder of Part II and all of Part III, will in effect be expressing different facets of the **“objective pursuit and expression of CHRIST”** that Paul has outlined above.

We shall therefore define salvation as the objective pursuit and expression of the CHRIST WHO has been given to us by our FATHER in heaven. This expression is what our covenant is all about. **The covenant in its simplest terms is thus salvation imbued and salvation expressed.**

Salvation is **CHRIST** *received* and **CHRIST** *expressed*. As the LORD said, **"I AM the Way, and the Truth, and the Life."** This is covenant with and, in the ALMIGHTY.

A NEW MAN IN COMMUNION WITH YAHWEH

The prophet Jeremiah (31:31-34; circa 590 BC) revealed that the "new" covenant would be sustained by YAHWEH's law being **"(put) within them, and on their heart I will write it"**. The pinnacle of this covenant would be the fact that **"they shall all know ME, from the least of them to the greatest of them"**. For YAHWEH declares that knowing HIM is **greater than wisdom, might (or power) and riches** (see Jer 9:23-24a). *HE* would transform the hearts of HIS people so that they would fear (reverence) HIM (Jer 32:38-40).

The prophet Ezekiel (36:26,27; circa 580 BC) explained how the processes of change within would be accomplished by GOD. The ALMIGHTY would give HIS people **a new heart**, and place **a new spirit** within them. In addition, **the HOLY SPIRIT would dwell within them** and *cause* them to walk in HIS statutes. This walk by the SPIRIT (see Gal 5:16,25) would result in the *experiential* reality of the living GOD. YAHWEH's people would thus reverence HIM and **"be careful to observe MY ordinances"**.

So Ezekiel gives a graphic description of the new birth in terms of receiving a new spirit (as explained further in John 3:3,6 and 2 Cor 5:17) and its parallel impact in terms of the anointing within. **The anointing within being described as having a new heart for GOD and, for the things of GOD.**

[A study of GOD's covenant law will reveal that it deals with GOD's PERSON and HIS nature. We shall discover this as we progress through this book.]

Both of the elements of the new birth are key attributes of the New Covenant in JESUS CHRIST. The new spirit being the part of our being that receives the impartation of GOD's grace, by being in communion with the HOLY SPIRIT (1 Cor 6:17); while, the anointing is the supernatural enabling (via a new heart) to pursue GOD and the purposes of GOD (see Appendix 2 for an introduction on the anointing).

The anointing within is therefore available to *every* born again believer and stands as each believer's covenantal promise (actioned by faith) to do

the greater works of the LORD (John 14:12-14): “**Truly, truly, I say to you, *he who believes in ME*, the works that I do shall he do also; and greater works than these shall he do; because I go to the FATHER. And whatever you ask *in MY name*, that will I do, that the FATHER may be glorified in the SON. If you ask ME anything (ie., that glorifies the FATHER) *in MY name*, I will do it**”.

In the 15th chapter of John (vs 8) JESUS declares that: “**By this is MY FATHER glorified, that you bear much fruit, and so *prove* to be MY disciples**.” The requirement to “prove to be MY disciples” underlines the importance (and magnitude) of the *personal* Christian witness and the dynamic of causing someone else to pursue change in CHRIST because, of the glory of GOD manifesting (bearing fruit) **through our personal witness**.

In Mark (16:16-18,20), the LORD explains the signs that will accompany the witness of the gospel to the world: “**And *these signs will accompany those who have believed: in MY name* they will cast out demons, they will speak with new tongues (including new languages to explain the gospel!); they will pick up serpents (break spiritual strongholds of evil), and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick (all types - natural and spiritual!), and they will recover the LORD worked with them, and confirmed the word by the signs that followed**.”

There are two types of manifestations of the anointing within that the foregoing passages highlight: **Firstly**, it speaks of a transformation of our persons in terms of our inner man (see 1 Peter 3:4; Eph 3:16-19) so that we bear much fruit (especially, in terms of the fruits of the HOLY SPIRIT) and in this way glorify our FATHER in heaven. [This is what Ezekiel’s “new heart” (desire) promise is.] **Secondly**, it speaks of ministering in the power of the anointing within - the power that has been inbuilt into us through consecration. [This also implies that the anointing within will manifest in power to the faith level that is in line with our level of consecration.]

The Importance Of The WORD Revealed

We can see that the LORD JESUS’ statement in Mark implies that every born-again Christian can operate in power (because of the anointing within). How is this so? The power of the anointing within comes from our “word life” (Ps 1:1-3). Hebrews 1:3 has an interesting insert that says that the

LORD JESUS upholds all things by the **“word of HIS power”**. We know that the LORD is our High Priest. This is one of the major themes of the book of Hebrews (see Hebrews 4:14-16 and chapters 5,7 for instance). We know that the High Priest of the Old Covenant would symbolically uphold the children of Israel before YAHWEH (Ex 28:9,10,12,29,30). The LORD JESUS the *true* High Priest actually upholds HIS Church on a *continuous* basis before the FATHER (Heb 7:22,24-25; 8:1-2; 10:19-23).

It is certainly no coincidence that the LORD says (in John 14:12) that we shall do the greater works *because HE goes to the FATHER*. There is something powerful here about HIS going to the FATHER that we need to discover experientially.

The **“word of HIS power”** says that the power of JESUS is in **HIS word**. So how do we tap that which has been given unto us. Deut 29:29 states that **“the secret things belong to the LORD our GOD, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law”**. The key is revelation. Under our covenant **“the things revealed”** pertain to the **PERSON of our LORD JESUS CHRIST - our perpetual COVENANT promise and fulfillment**. Our observance of **“all the words of this law”** is to put our JESUS in our hearts *by faith* (see Eph 3:17). As Eph 3:17-18 says, this faith (law! - Rom 3:27, 31) will be crystallized in the revelation of the love of CHRIST within us - supernaturally (by enabling us to observe the law).

Our anointing arises even as our KING abides in us; even as HIS word abides in us; even as we abide by HIS commandments (Matt 22:37-40) and fulfill the law; not because we are able to, but because HE has made the impartation into us. The entire process is supernatural, in fulfillment of covenant prophecy and covenant law.

Let us ponder on the revelations of the LORD JESUS CHRIST in the following verses from the gospel of John

o John 14:21: **“He who has MY commandments** (ie., by impartation through consecration of ourselves) **and keeps them** (because we have allowed the heart that desires the things of GOD to grow within us by choice), he it is who loves ME; and he who loves ME shall be loved by MY FATHER, and I will love him, and **will disclose MYSELF to him.”**

o John 14:23: **“If anyone loves ME, he will keep MY word** (because of a new mental framework of application called the ‘mind of CHRIST’ - see Romans 12:2; 1 Cor 2:16); and MY FATHER will love him, and **WE will come to him, and make OUR abode with him.”**

o John 14:28: “You heard that I said to you, **‘I go away, and I will come to you.’** If you loved ME, you would have rejoiced, because I go to the FATHER; for the FATHER is greater than I. **And now I have told you before it comes to pass, that when it comes to pass, you may believe** (ie., that there is a personal revelation of CHRIST available to each of us).”

So now we can see the “covenant” prayer of the apostle Paul, in Ephesians (1:17-23) for the revelation of the LORD JESUS CHRIST, and the power of our covenant (Eph 1:3 - ie., the covenant position given) in HIM. We need to hear (**EPHPHATHA!**) and understand this very deep prayer and **make it our (personalised) daily prayer of confession: “that the GOD of our (my) LORD JESUS CHRIST, the FATHER of glory, may (will) give to you (me) a spirit of wisdom and of revelation in the knowledge of HIM (JESUS).**

I pray that the eyes of your (my) heart may (will) be enlightened, so that you (I) may (will) know what is the hope of HIS (JESUS) calling, what are the riches of the glory of HIS (JESUS) inheritance in the saints, and what is the surpassing greatness of HIS (JESUS) power towards us (me) who believe(s).

These are in accordance with the working of the strength of HIS (the FATHER’s) might which HE (the FATHER) brought about in CHRIST, when HE (the FATHER) raised HIM (JESUS) from the dead, and seated HIM (JESUS) at HIS right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. And HE (the FATHER) put all things in subjection under HIS (JESUS) feet, and gave HIM (JESUS) as head over all things to the Church, which is HIS body, the fullness of HIM who fills all in all.”

The power of the word is there *if* we believe (and desire) that specific aspect of the word, is real and true to us in such a manner that we are willing to stand/act upon it. This is because the word represents covenant statements given to us subject to the conditional of faith.

What is the biblical basis for this? Deut 30:14 states that: **“... the word is very near you, in your mouth and in your heart, that you may observe it.”** Deut 29:29 declares that **“the things revealed belong to us.”** Paul expands on these verses in Romans 10:8-11, and he explains that *“in your mouth”* is confession of the word while *“in your heart”* is belief. The *“that you may observe it”* happens as believing confession translates (by impartation) into a living revelational reality (see Romans 10:17) - in the sense that we can only

hear what is revealed by the FATHER (through the HOLY SPIRIT) to us. Note that the revelational word is called **the word of CHRIST** in Romans 10:17 (see the NIV/NASB).

To make sure that we get this all in proper perspective the book of Hebrews (3:1) states that the LORD JESUS is “the Apostle and High Priest of our *confession*”. The revelational change implied in Romans 10:17 is a supernatural process of faith building. *To confess and believe is therefore, to lay claim to a covenant position before our HIGH PRIEST* (who HIMSELF is the guarantee of our covenant position - see Heb 7:22). However, we need to first lay claim before the FATHER a *desire* for the revelation of the LORD JESUS, so that we can truly understand and enter into our COVENANT in the way the LORD wants us to.

[Christian word-confession is CHRIST centered, it is not “positive confession” - although, there are superficial similarities. Word-confession must be prayer *focused* so that it *becomes* revelation based (see John 6:45; Matt 16:16-17). It is revelation (and impartation) by the HOLY SPIRIT that distinguishes Christian confession from positive confession.]

The covenant prayer of Eph 1:17-23, *asks* for the revelation knowledge of our LORD JESUS so that we:

- (1) know our *calling* in CHRIST (ie., the direction in which we, each one in a unique manner, should exercise our covenant rights and obligations)
- (2) know the (covenant-based) *inheritance* that the LORD has gained for us, and,
- (3) know the (covenant-based) *power* in CHRIST that is available to us.

Note the LORD’s comments to Peter in Matthew (16:16-17,19) and it’s profound implications of covenant authority in verse 19. **The LORD JESUS CHRIST is the WORD revealed - the WORD of (our) life (1 John 1:1b).**

MINISTERING UNDER THE POWER OF THE HOLY SPIRIT

There is another aspect of the covenant that was prophesied by the prophet Isaiah (59:19,21; 60:1-3) that we need to understand. From Isaiah 48, we see that there are two PERSONS of the TRINITY ministering. Isaiah 48:16b clearly identifies the HOLY SPIRIT as being sent with the LORD JESUS. So while Isaiah 59:20 talks of the REDEEMER, verses 19 and 21

talk of the HOLY SPIRIT coming like a rushing stream, which the wind (translated as “breath” in the Amplified version) of the LORD drives.

The HOLY SPIRIT will come upon YAHWEH’s covenant people as seen in Isaiah 59:21a. The results of this awakening (revival - Eph 5:14) are to be glorious as the prophet (Isa 60:1-3) exclaims: **“Arise shine; for your light has come, and the glory of the LORD has risen upon you the LORD will rise upon you, and HIS glory will appear upon you. And nations will come to your light, and kings to the brightness of your rising.”** What the prophet is explaining here is the coming upon of the HOLY SPIRIT or the ministry of the HOLY SPIRIT through the anointing upon.

This is an anointing that functions in two ways. Firstly, it is a corporate anointing to minister in a specific office (Eph 4:11-12) or in a general ministry to the body of CHRIST (Romans 12:6-8; 1 Cor 12:28b). As such it is given for the building of the body of CHRIST (Eph 4:12). Secondly, the anointing upon is a corporate anointing upon, through which the HOLY SPIRIT HIMSELF ministers to us directly (Acts 4:33). We typically already see the “beginnings” of this in our meetings during prayer, praise and worship; but, there is more to expect (Ex 40:34-35; 2 Chron 7:1-2; Acts 2:1-4; 4:29-31). [See Appendix 2 for a concise introduction to the anointing upon.]

We can see this distinguishing of the anointing upon in Isa 60:1-3, - if we read it carefully. Hence, there is an anointing upon to minister (by which the nations will come to our light) and one of “glory” (see Ex 34:6b; 2 Cor 3:18b) where the HOLY SPIRIT ministers and imparts directly into our inner being. [GOD’s “glory” is always a sovereign impartation of CHRIST in some measure.] The two can simultaneously operate. **The fundamental purpose of this anointing upon is to build the body so that it can operate in the manner in which the LORD JESUS commanded it should (Matt 5:13-16; Eph 4:11-13).**

This implies that there is a corporate dimension to our personal growth and personal ministry. A corporate sense of direction. We are part of the body of CHRIST. We are *required* to operate in partnership and togetherness (John 17:20-22,26).

The Baptism Of The HOLY SPIRIT

[There is still much controversy about the experience called the “Baptism of the HOLY SPIRIT”. The hyper-emotional responses of some individuals has been used to reject the experience as being fallacious. The

failure of ministries has also been used as “proof” of incorrect influences - and so they are in the case of these specific ministries primarily, just before and at the points at which they fell. But, in almost every case these ministries started in a different vein altogether and were once a great blessing. Notwithstanding the above, the fact is, we cannot use the existence of the imperfect (in man) to judge the works of GOD.

What needs to be ascertained is whether GOD is moving or not - based on biblical revelation. Isn't this the reason for biblical prophecy?

The experiential failures or faults of individuals is not necessarily a logical basis for judgement of truth. If we use the same logic to judge the LORD's ministry vis a vis the corruption seen in Church history would we then conclude that the LORD's ministry is fraudulent! We must base our truth on the word and it's flow of revelation in space-time history. We can see this from the prophecy of Joel quoted by Peter in Acts (2:17-21), to signify the commencement of a new dispensation under the New Covenant. This passage, if read contextually with all of Joel 2 & 3, is meant more for the end-time Church than for the early Church. We should therefore envision the end time outpouring of the HOLY SPIRIT as being something incredible **and prepare ourselves for it.]**

The Baptism of the HOLY SPIRIT is an empowering experience. The LORD JESUS explains this in Acts (1:8): “ **... you shall receive power when the HOLY SPIRIT has come upon you; and you shall be MY witnesses even to the remotest part of the earth.**” The purpose of this experience is to enable an effective witness a requirement that is as much needed today as it was in the early Church. Thus we see that ministries such as Paul's (1 Cor 2:4,5) are badly needed in this hedonistic age: “**And my message and my preaching were *not* in persuasive words of wisdom, but in *demonstration* of the SPIRIT and of *power*, that your faith (our's too!) should not rest on the wisdom of men, *but on the power of GOD.*”**

The Baptism of the HOLY SPIRIT is the empowering needed to enable ministry **both through an anointing upon (in order to operate in specific offices - Eph 4:11 - and ministries - Rom 12:6-9; 1 Cor 12:28b - into which we are called and established), as well as, through an anointing within (the general ministry of the body of CHRIST as described in Mark 16:15-18 and Matt 5:13-16 that manifests as a direct function of our level of consecration).** Thus the Baptism of the HOLY SPIRIT is a one-time baptismal experience to *positionally enable a ministering in power.*

[The word positional is used to make the distinction between having something in principle and actually operating in it. In the case of the anointing, its operation is determined by the level of consecration.]

The Baptism of the HOLY SPIRIT fills the anointing within in the sense that it completes the anointing within positionally so that it includes the power dimension (as Isaiah prophesied in Isa 59:21 where it is implied that the HOLY SPIRIT's coming upon will enable a power in the spoken word. The power kind of spoken word as seen in the LORD's ministry and in the book of Acts in the case of the apostles).

We see this reference to "completion" of the anointing within, in Acts 2:4: **"they were all filled"**. [In one sense, to be filled is to be completed. The apostles were born again when the LORD breathed on them in John 20:22 and they received the indwelling presence of the HOLY SPIRIT fulfilling Ezekiel's covenant prophecy of the born again experience (36:27). Prior to the LORD's resurrection they operated under the Old Covenant type anointing upon. Thus their being "filled" in Acts 2:4 represents a positional completion in power after their born again experience. This superceeded their Old Covenant anointing by which they were able to minister and do miracles during the LORD's earthly ministry (Matt 10:1,7-8).]

In Acts 3:6, Peter clearly demonstrates the power of the anointing within when he declares: **"I do not possess silver and gold, but what I do have I give to you: In the name of JESUS CHRIST the Nazarene - walk!"** What does Peter *possess*? Certainly not the anointing upon ... for he surely couldn't possess the HOLY SPIRIT!! But, he did have a powerful enough anointing within through which he could minister to the glory of GOD.

This is covenant in action ... in majestic power ... to the glory of our FATHER. Surely we couldn't have lost this; for the covenant has not changed! It is perpetual. It is sealed in the blood of our LORD! So arguments as to what was for the apostles and not for us and so on are not meaningful; **for whatever the apostles did, they did on the basis of their covenant in CHRIST.**

Our Mission

We have a mission statement that the LORD gave us in no uncertain terms that we must fulfill to the extent of our singular and collective GOD-given positions, by covenant, in CHRIST (Matt 5:13-16) - *a covenant*

obligation: “**You are the salt of the earth ... You are the light of the world ... Let your light shine before men in such a way that they may see your good works, and glorify your FATHER who is in heaven.**”

[Good works do not only mean works of charity that show forth the love of CHRIST but, include the power (in the name of JESUS) to deliver from every spiritual bondage and every mental and bodily sickness. The purpose of all ministry is to bring salvation in CHRIST in the fullest sense possible. As we shall discover later, in GOD, power is used to establish love. Which implies that **without power, love will not be fully manifested. Nonetheless, power is entirely subordinate to love.**]

Please take note of the word “let”. **We choose** and our current witness is the sum total of our collective choices as the body of CHRIST. (We are talking about those who profess belief in the TRIUNE GOD.) There is so much to be done isn’t it? It is time to know the LORD our GOD ... to seek HIS face ... to see HIM in our lives and in our witness. The hour is late and the workmen are few. There is a darkness upon the world that needs to be overcome in the power of a demonstrative witness in the HOLY SPIRIT.

What is our position to be? Are we going to “let” ourselves to the LORD in HIS great move that is coming? Or, are we going to continue to pretend? The miraculous is (and should have always been) part of the outworking of our love and faith in CHRIST. The rivers of living water must flow through us abundantly - **that is covenant obligation. Yes, there is responsibility that comes with receiving salvation** - the responsibility of receiving and experiencing the love of CHRIST and *allowing* it to flow out of us. Now is the time of consecration to the LORD; a time of inbuilding; a time of sincere and persevering preparation.

A PEOPLE OF THE WORD

The major prophets also talked of the covenant being a word-based covenant. **The first level of the word**, corresponding to the cleansing function of the laver in the Tabernacle of Moses (see Figure 1), is the cleansing with the word. Eph 5:26 talks about JESUS sanctifying the Church after having “**cleansed her by the washing of water with the word.**” The water depicts the work or, actions of the HOLY SPIRIT. Ezekiel brings part of this aspect in his prophecy (36:25): “**... I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.**”

Jeremiah (31:33) explains the word aspect (of the cleansing process) as a supernatural impartation of the law (which is part of the word) ... **“on their heart I will write it”**. Ezekiel puts the finishing touches (36:27) by stating that YAHWEH would *cause* us to walk in HIS statutes. The entire process is the impartation of the word that we have earlier explained as the word of HIS power. **Note that power includes the supernatural power of change within ourselves.** For it is a primary purpose of the covenant that YAHWEH would change the nature of man in CHRIST.

The inbuilding of the word is reflected by the Table of Shewbread in the Holy Place of Moses' Tabernacle. JESUS acclaimed this “eating” of the word as the basis of life in HIS confrontation with satan in Matthew (4:4). The LORD then revealed the deeper dimensions of this word building by referring to HIMSELF as the Bread of Life (John 6:48). **The second level of the word** therefore relates to an inbuilding through the PERSON of CHRIST (Romans 10:17 expresses this as the word of CHRIST; see also 1 John 1:1b).

HE called HIMSELF (John 6:50) **“the bread which comes down out of heaven, so that one may eat of it and not die.”** The “eating” of the word in Matthew (4:4), which derives from the Old Covenant (Deut 8:3), is replaced by the “eating” of the WORD of GOD - the WORD of life. The written word being transcended by the WORD HIMSELF - the second PERSON of the Trinity (1 John 1:1b). Paul explains this process in Ephesians (3:17) as **“so that CHRIST may dwell in your hearts through faith.”** Paul then points (vs19) to an inbuilding in love so that we **“may be filled up to all the fulness of GOD”**. This is an astonishing statement. There are implications of this statement that are eternal which we shall discuss in Part III and, there are implications for the present that we shall look at shortly.

[It is deep revelation that in Ex 25:30, YAHWEH refers to Shewbread as **“the bread of the Presence”** - *which is before HIM at all times*. We need to be “Shewbread” full of the real presence of CHRIST (the SPIRIT of CHRIST). In 2 Kings 3:14, Elisha made an astonishing statement about himself, before three kings: **“As the LORD of hosts lives, before whom I stand”** Elisha stated categorically that he stands in the presence of YAHWEH. In Luke 1:19, Gabriel made the same statement: “I am Gabriel, who stands in the presence of GOD” We know that Gabriel physically stands in YAHWEH’s presence. Elisha made the same claim, a claim he obviously believed YAHWEH HIMSELF would preserve, since (given the

circumstances) he was fully aware that the kings standing before him would be offended by his tone of authority.

We too must stand in GOD's presence. We are blessed by a greater and more powerful covenant (see Heb 8:6), guaranteed by the LORD JESUS (see Heb 7:22). And, the FATHER has (already - positionally) raised us up with CHRIST and seated us with HIM in the heavenly places (Eph 2:6). The covenant privileges of the revelation word, prayer and worship are *given* to all of us so that we can *realise* a position of covenant power now - in the present dispensation. **But, this level of prayer and worship can only flow from the inbuilding of the word. However, this inbuilding of the word is also part of our covenant guarantee. Therefore the covenant is not only promises but, an entire process by which we can realise and abide in these promises - in CHRIST (the WORD of life revealed).**

In Luke 6:4, the LORD JESUS makes reference to the Shewbread by calling it "the consecrated bread". The literal translation of "Shewbread" is "loaves of presentation". While the word "consecrated" and the Shewbread reflect JESUS the bread of life, the inbuilding of the word, is to bring forth a consecrated people (**consecrated bread in HIS image**) that are a **valid** presentation before the FATHER - bearing good fruit (see John 15:1-8,16). We need to take special note of the LORD's prayer in John 17, where in verses 17 and 19 HE says, **"Sanctify them in the truth; THY word is truth ... And for their sakes I sanctify MYSELF, that they themselves also may be sanctified in truth."**

This sanctification that the LORD underwent was the sanctification of the cross (Heb 2:10; 5:7-9; 7:28). This sanctification enabled HIM to become our HIGH PRIEST and HIS position enables HIM to be the living proof of a covenant that works (see Heb 2:14-15,17-18; 4:15-16; 5:10; 7:22-28; 8:1-2a). **The LORD JESUS is our guarantee of covenant because HE fulfilled the law (Matt 5:17-18; Luke 16:17) and the prophets thereby establishing (ie., by PERSONAL guarantee) the validity of covenant. To see this, we need the faith that comes from the revelation knowledge of CHRIST. We need to pray for it, confess and claim it and, we will "see" it.]**

My personal interpretation of being filled to the "fulness of GOD" (in the context of our lives in this dispensation), is that our lives here could/should manifest as:

- (1) lives yearning for the perfection of CHRIST (lives being manifested in a measure of HIS "agape" love and in truth);

- (2) lives in union with CHRIST similar to HIS union with the FATHER while HE was on earth ... a very deep union through the HOLY SPIRIT; and,
- (3) a living in CHRIST with the supreme confidence of our position in HIM - even as HE was of HIS **position and authority** in the FATHER (the Church has the potential of CHRIST-like spiritual authority).

[The biblical basis for this interpretation is the life of the SON of MAN as recorded in all four gospels.]

Paul alludes to this infilling of the word leading to a **third level of the word**, by stating that we have a position in CHRIST in the heavenly places (Eph 2:6). This is covenant (operation), because we see the covenant tablets in Moses' Tabernacle being placed under the Mercy Seat in the Holy of Holies (Ex 25:8-9,16,21-22). [Remember, that the covenant is the personalised, revealed word in JESUS CHRIST - the WORD of life.] If we now look at the major facets of revelation in the book of Ephesians, we see that we firstly need a revelation of CHRIST from the FATHER (as prophesied in Isa 54:13 and revealed in Eph 1:17-23). As this revelation unfolds, we will begin to realise our covenant position in CHRIST in parallel with the realisation of the **reality** of CHRIST and the FATHER with us (Eph 3:14-21; John 14:21,23) - bringing forth the reality of Jeremiah's prophecy (31:34) that we shall all (progressively) know GOD.

In all of the foregoing analysis it must be remembered that the revelation of CHRIST *must* be entirely (written) word based. The "eating" of the WORD is based upon the "eating" of the written word. The truth of the Old Covenant has been replaced by a higher truth that **includes** the original. What is being pointed out here is that there are higher dimensions of the word that CHRIST alluded to (in John 6) that pertain to a personal relationship through revelation with HIM (John 6:44,45). As John 14:21,23 states categorically, **the revelation relationship is word based**. Matt 11:27b points to the fact that the revelation of CHRIST will lead to the revelation of the FATHER HIMSELF. This, represents the highest level of the covenant based process of consecration and communion that we need to pursue. This is our's - **TODAY!**

To summarize, the three levels of the word are:

- (1) **cleansing** by the word;
- (2) **eating** (and inbuilding of) the word; and,
- (3) **acting** through the word (ie., by expressing covenant).

Chapter Overview

In this key chapter, we have introduced the foundations of covenant that we must experience:

- (1) The supernatural beginning of the new birth (John 3:3,5) described by Ezekiel (36:26-27).
- (2) The necessary revelation of the LORD JESUS CHRIST (Eph 1:17-23) as the basis for all other revelation and growth.
- (3) The development of the anointing within and the necessity of progressing into the anointing upon by which our individual ministries will come forth and will be made to bear fruit.
- (4) The necessity of growth in the covenant word so as to be able to operate the covenant in the way GOD intends to have us operate it - in the heavenlies.

The remainder of this book will develop key aspects related to these basics. We will begin with the fundamental pre-requisite of “Keeping In Covenant”.

KEEPING IN COVENANT

We have shown that we (positionally) have a very powerful covenant with YAHWEH. **All of the covenant is ours if we *actually* believe that it is ours.**

(of this covenant) when we accept in faith the LORDship of JESUS CHRIST. However, we are not perfect, and, so because of our sin nature there are barriers to our exercising our covenant rights (Romans 7:21-25). We shall talk of exercising our covenant in Part III but, we shall address the process of staying in covenant in this segment.

YAHWEH has incorporated into our covenant the principles and mechanisms by which ***we can ensure*** our covenant position. In this section, we are only going to look at the process of being in covenant in outline form - for this is a subject covered extensively in Christian writing, although, seldom from a “covenant” perspective.

Hence, this section is written to enable the reader to take a covenant framework and apply it to the published works of others so that a deeper revelation is ascertained. Christian writers from many different denominations have published works of tremendous depth that enable us to realise a spiritual depth arising from **communion with our LORD**. The deepest writings are from past generations, who understood consecration in a way we rarely do today.

[Truth transcends our denominational barriers for truth comes from EL SHADDAI alone - the FATHER (Ex 34:6), the SON (John 14:6) and the HOLY SPIRIT (John 14:16-17). If we could only train ourselves to pursue the truth as the HOLY SPIRIT leads us, and demonstrate this truth in the love of the LORD, how very different would our witness be. As imperfect vessels our appreciation of the truth would not be perfect, **but,** **towards each other could be so very different.**

The principles on Christian attitude are illustrated in: 1 Cor 10:16-17,24, 31-33; Gal 6:2-10,18; Romans 14:1,13,19; 15:1,4-7. These verses are an *important* and *necessary* revelation. We should absorb what the HOLY SPIRIT wants us each to know and *practice*.

The “modern”, in the excitement of current experience, condemns tradition so easily as if tradition were by definition false - that is simply not true. The “traditional” condemns the new because it is simply new and uncomfortable and painful - and that too is simply not true! Prophetically, the LORD has told us to expect this change. We cannot read biblical prophecy without seeing this! **The bible is the story of progressive change** that culminates in a new beginning in Rev 21.

In the same token, the LORD came into the world not to condemn tradition, but, **the falsehood that substituted the experiential reality of the living GOD with ceremonial and legalistic drivel. (And, in this sense there is tradition that is false - which *must* be removed. Nonetheless, not all tradition is false!** The disappearance of hymns in certain sectors of the Church is one example of this blind assault on “tradition”). The LORD came to fulfill the “Old” (Matt 5:17-19). **But, HE brought drastic, uncomfortable change; in fact, HE changed the world.** What truly needs changing is our collective attitude towards each other.

There is a principle here that is valuable to the work that we have to do **together** in these last days - **each in our own spheres of influence**. That principle is that **we must *pursue* the truth in the light of “knowing” HIM**. For it is only as we pursue HIS face that we can have the inward assurance of being led by the HOLY SPIRIT (Romans 12:1-3; Isa 30:20-21; Prov 20:27,12; Matt 6:22-23; Rom 8:16,14; John 10:27; Gal 5:16-17,22-23,25-26; Rom 15:13,30; Phil 4:7; 1 Cor 6:17; Rom 1:9a; Heb 5:13-14; 6:1; 2 Tim 1:3a,13-14; 2:15,21; 1 Tim 3:9; 1:18-19), even in the midst of difficulties (2 Tim 3:1-5,12). **It is time to focus on CHRIST’s leadership of HIS Church through the HOLY SPIRIT and through the anointed men and women that the LORD is increasingly raising up in every denomination.]**

Our ability to stay in covenant and exercise covenant is a direct function of our communion with the LORD ... there are no, and can never be, substitutes for this. Our grounding in the word, our times of prayer, praise and worship must concurrently (and finally) transcend into

communion with our LORD and it is in the “heavenlies” that we can best exercise our covenant as Paul so aptly describes it in Ephesians (1 & 2).

[If this seems difficult then may I suggest a re-look at the grace expressed on the cross at calvary - for you and me - **“FATHER, forgive them; for they do not know what they are doing...”** (Luke 23:34a). Please take a 5-minute break and think about this statement, and the context in which it was made. If we fail to appreciate this statement, it would be virtually impossible for us to see grace elsewhere. **It is time we trusted HIM who has forgiven us our blatant transgressions so many times. It is never too late to start NOW! We can’t let satan deceive us into believing that we are not pious enough to find GOD.**

We must open our hearts and express ourselves - our weaknesses and our need to receive strength to bring in the changes. It is immaterial who we are, whether laity or clergy, prince or pauper. And, it is immaterial what our past has been - I can certainly testify to that! Sometimes, the LORD’s answers are instantaneous! Others, HE will lead us through step by step and we will begin to know HIM in this learning process. **There simply is no experience like finding our GOD!**

We must remember, HE is our GOD and, JESUS died for each one of us - PERSONALLY. And in HIS covenant, we have a blank cheque to be anything we want to be - **in HIS glorious image and character!** We don’t deserve any of this, but, it has been given anyway! **THAT’S PERFECT LOVE!** This, is an inherent part of GOD’s nature.]

The most succinct summary of the principles of “being in covenant” are outlined in 2 Chron 7:14-16. Let’s take a look at this passage from the NIV: **“if MY people, who are called by MY name, will humble themselves and pray and seek MY face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land. Now MY eyes will be open and MY ears attentive to the prayers offered in this place. I have chosen and consecrated this temple so that MY name may be there forever. MY eyes and MY heart will always be there.”**

We shall extract the key elements of this passage of scripture, which basically outlines different aspects of consecration to YAHWEH, and discuss them in a New Covenant perspective. [We have established the continuity of covenant revelation through space-time history, so that we can see the validity of such an application.]

MY PEOPLE, CALLED BY MY NAME

Let's begin by defining who we are. [How should we look at ourselves?] The phrase "MY people" illustrates a divine ownership, **"... a chosen race, a royal priesthood, a holy nation, a people for GOD's own possession"** (1 Peter 2:9a), because of CHRIST's sacrifice. By grace (100% grace), we are new creatures in CHRIST (2 Cor 5:17). We no longer live for ourselves, but for HIM who died and rose again on our behalf (2 Cor 5:15). **This last statement expresses a state of mind or an attitude we need to have. An attitude that values our position as Christians above all else.** The beginnings of such an attitude is imparted to each believer in the born-again experience but, *it has to be developed further* through prayer and communion with GOD.

[We Christians need to perceive (and pursue) our needs as flowing from our spiritual state of being (see Eph 1:3). YAHWEH guarantees us that our needs (see the principles illustrated in Matt 6:33-34; Phil 4:19) will be met - in JESUS name (Col 3:17). That, by the way, is covenant guarantee. **Our greatest need is to know GOD so that we can love HIM and serve HIM. Just imagine loving and serving someone we don't know - it is impossible!**]

Having been purchased in the blood of CHRIST, we therefore have the **privilege** of bearing the name of CHRIST. To bear the name of JESUS is to be positionally in covenant with YAHWEH. [To use the name of JESUS is to exercise covenant. The difference between the "positional" and the "exercising" is the revelation of what this name is or means to us personally. We shall deal with this subject in Chapter 13 (Part III) - Exercising Our Covenant.] We are to celebrate this position **"with the unleavened bread of sincerity and truth"** (1 Cor 5:8b).

It is amazing that the principles by which we are to realise our covenant position of being "MY people" is not sinlessness but, **"sincerity and truth"**. However, this should not surprise us for sinlessness is a state that the ALMIGHTY will bring about as long as we go to HIM in sincerity and truthfulness. It is in HIS strength that we overcome (Psalm 27:1 - refer to the KJV - or, Psalm 46:1) and change. And, the prophecies we studied earlier from Jeremiah (31:31-34) and Ezekiel (36:25-27) bear testimony to the covenant guaranteed process by which YAHWEH will cause us to observe HIS statutes.

As Paul points out (in Romans 7:21-25) there is a battle within us. But, through consecration to the LORD - by **presenting** our bodies a living and

holy sacrifice **acceptable** to the LORD (Romans 12:1); by **choosing** the things of GOD and **allowing** our mind to be transformed (Romans 12:2) - we will triumph even as the HOLY SPIRIT causes us to follow the statutes of YAHWEH (Ez 36:27). **The act of “presenting” represents the effort to make the right choices. The word “acceptable” refers to the right attitude of “sincerity and truth” - the unleavened bread of our circumcised heart.**

[The principle is illustrated symbolically in Lev 2:4,11,13 which we will discuss in Part III (Chapter 12 - The Meal Offering). Jer 9:25,26b talks of GOD’s focus on a circumcised heart. **This is the key to knowing GOD** (see Jer 9:23-24) and being blessed.]

Paul summarizes this covenant based transformation guarantee by stating that we (positionally) have “the mind of CHRIST” (1 Cor 2:16). Therefore, we can ascertain that the process of consecration towards HIM is based on sincerity and truth (a wholesome desire) in the hearts of GOD’s people. The level or extent of the mind of CHRIST will be directly proportional to the extent of renewal or consecration. Hence, consecration is (in part) a mental attitude that is developed in us as the LORD moulds and shapes our thinking. Paul in Romans 12:2, refers to this as the renewal of the mind.

We can summarize the above in a covenant position statement as follows: “We must *pursue* the things of GOD by hearing HIM and responding to HIS leading - in sincerity and truth. This is our focus in life.” This attitude will abundantly qualify us as YAHWEH’s people. This is a position of strength open to the heart of GOD!

IF MY PEOPLE WILL HUMBLE THEMSELVES

We now come to the central element of consecration which, *if* entered into, will translate our covenant position to heights that we can as yet only postulate. Humility, is the attitude of the human soul - will, emotions and mind - that will endear us to GOD in a phenomenal way.

Let us turn to the book of Isaiah (66:1-2): **“Thus says the LORD, ‘Heaven is MY throne, and the earth is MY footstool. Where then is a house you could build for ME? And where is a place that I may rest? For MY hands made all these things, thus all these things came into being,’ declares the LORD. ‘But to this one I will look, to him who is *humble* and *contrite* of spirit, and who *trembles* at MY word.’”**

This is one of the most astonishing verses in the Bible. It compares the physical universe created by YAHWEH with the humble man, contrite of spirit, and who treasures YAHWEH's word **"to this one I will look,"** declares the LORD!

[The possibility of such a basis of comparison, is by itself beyond human comprehension! For nothing in the natural mind of man can attempt such a comparative postulate. It gives us an incomprehensible glimpse of what our being made in YAHWEH's blessed image means! And it gives us a categoric reminder that the things unseen, that we barely perceive, are of **infinitely** greater value than the things seen. However, to "see" such things we need the spiritual perception and understanding of the mindset of faith (see Col 3:1-4); remember the insert in Heb 11:6, this mindset is focussed on the fact that the ALMIGHTY "is".]

The Process Of Change Within

Note that in Isa 66:1-2, humility, needs to be accompanied by contriteness of spirit and deep regard for the word. **Humility can only result from contriteness of spirit. And, this contriteness of spirit is the sovereign work of YAHWEH as we consecrate ourselves to HIM.** This is entirely in the province of the ministry of the HOLY SPIRIT - who imparts to our spirit man a contriteness before the LORD and a contriteness with regards to the things of GOD (even as HE sees our *desire to pursue* the things of GOD - John 16:13b).

It is through similar processes of change, that begin in our spirit man, that we see our will, emotions and mind being changed. The process of internal change is entirely supernatural and, humility results from the myriad of changes that the LORD brings about within us. As Ezekiel prophesied, HE will cause us to follow HIS statutes.

This is the process of internal transformation for which we must wait upon the LORD, as HE supernaturally engineers a stronger inner man. As Isaiah (40:31) prophesied: **"Yet those who wait for the LORD will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary."** What this great verse outlines, is the principle of the kind of internal engineering that the LORD is accomplishing within us - which in this verse, specifically applies to an inner strengthening (an impartation of HIS grace).

HE works with our many weaknesses - patiently (see Isa 40:28,29) - and brings forth permanent change, without impinging on our right of free choice. [We need to present ourselves - without pretense - to the LORD. We really should. I have experienced YAHWEH's mercy in transforming an utterly useless life into something I sometimes can scarcely believe. **We must be "me" (our real self) with HIM.** HE doesn't expect anything else; and, HE loves us much more than we can conceive! GOD is willing to go a long, long way for each of us. **But, we must also want to change.** In the final analysis however, it is what HE can do with us that counts. It is immaterial what our past has been, *HE can and will change us completely!* That is a covenant promise sealed in CHRIST's blood.]

Heb 5:14, provides an insight into the deeper development, of our spiritual sense of discernment, that takes place in our spirit man. We can perceive what the divine creative workmanship of our inner man involves. This divine creative workmanship *includes* the spirit of contriteness.

The process of waiting upon the LORD is not an idle exercise though. It is an action step arising from our desire and exercise of free choice. Yes! we can desire to be humble and certainly this will enhance the process of change. The principle is that YAHWEH will supply all our needs (the real and truly beneficial ones); certainly, humility is a much needed need for every Christian! We must action our waiting in prayer and *act* according to our *desire so that it matures in CHRIST. The principle is revealed in Ps 51:10,17.*

[So while there is the sovereign work of GOD, we still have the divine right (given) to exercise free choice in any area; especially, where we perceive the LORD's leading. We must exercise our free choice in accordance with our conscience. We have a conscience that "parallels" our faith level; so we must walk in accordance with our conscience. As Peter advises in 1 Peter 3:16, "**keep a good conscience**".

In the same token we must allow others to walk in accordance with their consciences. Oftentimes, we Christians have this rather divisive habit of designing an extended version of the ten commandments and *forcing* them on others. This is wrong. Each individual must be allowed to grow accordingly (making their own mistakes and growing through them) - as the HOLY SPIRIT leads.

A final note on free choice that needs to be understood is that the ALMIGHTY fully respects our right to free choice. In fact, HE is the only ONE WHO does so! When secular man talks about free choice he *can't*

distinguish the bondage of sin from freedom. This spiritual blockage is real and we need to break this spiritual hindrance (Eph 2:1-3) - through the covenant authority that we have **in the name of JESUS** - before we minister the word.]

Submitting To The Word

The final point on humility, that is revealed through Isaiah, is the “need” to “tremble” at YAHWEH’s word. An insight into the meaning of this word “tremble” is illustrated in Psalm 119:120 and in Isaiah 66:5a. **We need to take note of this word, for it is part of the total concept of submission that YAHWEH is illustrating in Isa 66:1-2.** We need to value, treasure, heed, submit to, fear (respect) and abide (choose to act submissively) in the word.

This is a principle that the LORD JESUS reinforced in John 14:21,23; 15:7,8,10 - just before HIS sacrifice on Calvary. And, HE pointed to the end results and prayed for the desired results too as outlined in John 14:27,28; 17:14,17. There are two fundamental considerations in our adherence to the word:

- (1) we must give heed by taking note of, and acting upon, the leadings received from the LORD through the word (see Ps 101:2); and,
- (2) we must also **not** allow the worthless to settle into our lives (see Psalm 101:3). The worthless has a way of consuming our time and thus rendering the word-process ineffective.
see how much the “worthless” consumes.

[Some common examples are: television, worry, wrong priorities, materialism, a non-Christ-centered “Christian” focus, excessive sleep, etc. And, many more that the HOLY SPIRIT will identify.]

IF MY PEOPLE WILL PRAY AND SEEK MY FACE

Prayer is a **necessary** facet of our Christian growth. There are many great writings on prayer in Christian literature. We shall therefore not dwell on this subject. But, we need to consider the kind of prayer that is mentioned here; prayer that seeks the face of GOD. What sort of prayer is this? Fundamentally, this is prayer that focuses on the PERSON of GOD and HIS purposes (see Chapter 15 for further insight).

There are several facets to this kind of prayer, that arise from or derive from the following. Basically, this is prayer:

- (1) That seeks to commune with the LORD through praise, thanksgiving and worship; [in its broadest context worship represents our entire life's focus and is graphically portrayed by the Levitical sacrifices that we will discuss in Chapter 12]
- (2) That seeks the LORD's leading and direction;
- (3) That seeks for the power of submission to GOD in order to accomplish HIS purposes.

All three aspects of prayer above can be reinforced and even lifted to a higher plane by praying in tongues (see Eph 6:18a). It is unfortunate that many Christians are bothered by tongues. **Sustained prayer in tongues is very powerful.** And, its use in situations where the human mind is inadequate (in terms of understanding, expression, faith etc - see Romans 8:26-28), can be *astonishing*. Also, praying in tongues is *revelational* (Isa 28:9-11) and it is also able to build-up our faith (Jude 20). Nonetheless, praying in tongues is optional and no one should be pressured into it (and, please don't forget that the opposite application is equally true!).

IF MY PEOPLE TURN FROM THEIR WICKED WAYS

This is not only repentance, but includes actions to turn away from sin. (We will discuss repentance under the Sin Offering in Chapter 12.) This is not action to overcome sin through human strength, but it is action to seek the LORD's strength in overcoming sin. A substantial effort needs to be expressed in prayer - the prayer of consecration (Phil 4:19) - in the belief that YAHWEH will supply all our needs. Substantial effort is also needed in the word. For the word cleanses (Eph 5:26; John 15:3; 17:14,17).

To effectively turn away from sin, requires a fundamental desire to do so - something, that is imparted into us in the new birth. This impartation is a new heart for the things of GOD (Ezekiel 36:26). However, this desire, which is part of the anointing within, **has to be nurtured through the process of submission to YAHWEH.** Perseverance (towards GOD) and discipline (see Luke 11:5-10; 2 Tim 1:7) based on the *belief* that we can triumph in CHRIST (Phil 4:13) is therefore a *necessary* ingredient for success.

However, the most effective means of overcoming sin is the realisation that the CHRIST centered life is an extremely rewarding and enjoyable experience. **Communion with the LORD our GOD is enjoyable.** (This is the result of revelation - a subject we will pursue in Chapter 11.)

It Is GOD's Purpose To Restore Us

1 John 1:9 declares that: **"If we confess our sins, HE is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."** This is an interesting verse for two primary reasons:

- (1) It states that we are forgiven based on the faithfulness and righteousness of GOD. GOD's nature includes perfect righteousness and perfect faithfulness. **It is who GOD is (inherently) that determines our forgiveness.** We must remember this the next time a confession of sin is made;
- (2) It states that **it is GOD's purpose** for us to be forgiven of all unrighteousness, that is, for GOD to restore us fully into HIS righteousness.

However, we must be faithful to confess sincerely and truthfully. If this is difficult, then we need **to ask that HE enable us to come to HIM in sincerity and truthfulness.** We need to always remember that one of the covenant names of GOD is YAHWEH-TSIDKENU, the LORD is our righteousness. Therefore, righteousness (the real thing that is) is received from YAHWEH; it cannot be generated from ourselves. **However, receiving YAHWEH's righteousness is our covenant right!** (If we *really* want it!) Sincerity and truthfulness are the pre-requisites for receiving this righteousness.

An Insight Into YAHWEH's Covenant Names

The covenant names of GOD are a very powerful revelation that we need to understand and hold on to (for dear life!). It is interesting that in Psalm 103:1, David blesses YAHWEH's holy name with **"all that is within me"**. Why does he do that? He does this because YAHWEH's names provide a revelation of: WHO HE is to us; what HE wants to impart to us; and, what HE expects us to understand (and approach) HIM as. The covenant names of YAHWEH are therefore key to bringing change within ourselves.

As we shall discover, the LORD JESUS revealed every one of the names of YAHWEH to us personally. This is why HE told HIS disciples (in John 14:7) that they have seen the FATHER! This is why in Isaiah HE is called our COVENANT! **These names are therefore the deepest covenant promises of GOD revealed to us and guaranteed by HIS PERSON.** If we study the names of GOD in total, we will see that they are a revelation of the fundamental (covenant guaranteed) processes of change through which our

inner man is engineered within us. This is HIS provision as YAHWEH-JIREH! We will discuss this in greater depth when the covenant names are discussed in Chapter 15.

[The covenant names of GOD also show us why the covenant is so important. The covenant is tied to HIS PERSON and is based on WHO HE IS and, HIS inherent nature. The covenant is therefore an expression of divine grace in the highest sense. We therefore need to claim it! We need to stand on it - in faith! By doing this we cannot go wrong! For this covenant is sealed in the blood of the LORD JESUS CHRIST.

To confirm this in no uncertain terms, let us turn to John 17. In verse 6, it reads: ***"I manifested THY name to the men whom THOU gavest ME out of the world ..."*** From verse 11b: ***"HOLY FATHER, keep them in THY name, the name which THOU hast given ME"*** From verse 12a: ***"While I was with them, I was keeping them in THY name which THOU hast given ME; and I guarded them"***

There is much meaning that we need to absorb in the meaning of the underlined phrases. We are to be kept and nurtured in the name of the FATHER - **that is covenant expressed in the BEING of EL SHADDAI - the ALMIGHTY and ALL-SUFFICIENT ONE. For HIS name expresses HIS BEING. There is no higher level at which our covenant can operate at.** Let us take a re-look at Deut 29:29, and absorb what is being said there.

When we can "see" covenant in this higher dimension, we will be ready to take a spiritual "space walk" in the heavenlies far above every principality, might, power and dominion - and begin functioning as kings and priests unto the glory of our GOD! This is the realm of covenant - sealed in the blood of CHRIST. In operating in covenant, it is important that we always keep Phil 2:5-9 in mind. That shows us how to operate at the optimum level of our consecration! **EPHPHATHA!**]

Broader Dimensions Of Fellowship Amongst Brethren

One specific aspect of change that is needed in the Church is the way in which we fellowship across congregational and denominational lines. In Matthew (5:6-9), the LORD outlines the blessings of: hungering and thirsting after righteousness; being merciful; being pure in heart; and, being peacemakers. Notice the linkage between righteousness and mercy, and, purity of heart and peace making.

We need to express these facets of consecration to our LORD, amongst our Churches all of the time. Our witness must begin amongst ourselves. Thanks be to GOD, we can already see the beginnings of a greater cohesiveness that the LORD is bringing about in HIS body. But we need to pursue this individually with a passion - by making it our individual goal to (for instance) be a peacemaker - then we will succeed.

[1 John 1:7 enables us to realise that there is a light of fellowship; which is an **integral** part of our growth in CHRIST. **For this too is covenant law that we should love our neighbour as ourself.** That includes Catholic, Orthodox and Protestant. **And, covenant law is based on the PERSON of GOD. Period! This light derives from love expressed.]**

Being a peacemaker is however, not compromise but, being an agent of change - imparting truth in love **and with wisdom.** We need to concentrate on fellowship and teaching centered on CHRIST and experiencing CHRIST in our lives **and allow the HOLY SPIRIT to handle the “peripherals”, giving time for the revelation knowledge of CHRIST to bear it’s natural fruit.** Arguments do not bring productive change in CHRIST. **There are some things only the HOLY SPIRIT can handle PERSONALLY.** Be wise to know where to draw the line.

We need to understand the Beatitudes very carefully if we are to play the role of the “salt of the earth and the light of the world”. However, we must manifest the Beatitudes amongst ourselves - first. Because, the light of the world refers to the CHRIST - light expressed by the Church. There is much inner building to be done in the Church of today. **We each have a covenant responsibility to do so in CHRIST.**

I WILL HEAR, FORGIVE AND HEAL THEIR LAND

The assurances contained in this heading follow naturally from the expression of consecration that has been outlined above. If we see ourselves as the people of GOD, and practice this revelation in our daily lives in faith, we will see amazing results in our lives. The covenant-based faith is a living faith - it is not religion and neither is it a denomination. **It is communion with YAHWEH - the FATHER, the SON and the HOLY SPIRIT.**

To the people of Israel, the land represented the core of their covenant with YAHWEH. The phrase “heal their land” is therefore an expression

denoting the restoration of the living dynamic of a covenant in force - in the active and immediate present (in communion with GOD). Therefore, YAHWEH will hear and forgive and act, on the basis of HIS covenant guarantees. Note the covenant based assurances: **“MY eyes will be open and MY ears attentive to the prayers offered”**.

The New Covenant fullness of this is given in 1 Cor 6:17: **“... the one who joins himself to the LORD is one spirit with HIM.”** The deep communion that should flow from this state is dealt with in the sub-sections that follow. What needs to be understood here is that when we are in covenant there is absolutely no doubt that all of our requests are *heard* and therefore answered. [No, being an answer too!]

The kind of answer depends on a wide spectrum of possible criteria. Certainly, the answer is dependant on what we have asked for and how we have made our request (1 John 5:14-15). Also, there are covenant conditionals that we need to be aware of. The key covenant conditional is faith. We must believe (see Heb 11:6; James 1:6-8) in GOD!

Another conditional which is implicit is “our needs” versus “our wants”; with “needs” being based on the biblical perspective as expressed (fundamentally) in Matt 5-7 [these biblically defined needs will be answered positively - *always*]; while “wants” (reflecting our desires) reflect requests that may not be answered because they are, for instance, detrimental to our spiritual well-being. For example, our true intentions may not be to glorify the FATHER (see John 15:7-8) or, may pander to some baser hidden instinct. Our requests could also be in conflict with GOD’s will (1 John 5:14-15).

Certainly, there are a number of factors that can be logically ascertained as contributors, based on valid biblical analysis. But, the LORD has built within us the faculties to ascertain how and what to pray for. These faculties relate to our inward man (which includes our inward witness, of thoughts and deep promptings, and our conscience) which are reflected as “perceptions” by our new (and steadily maturing), born again conscience (see Heb 10:22).

[We will not go into this in detail but, I have recommended a book by Pastor Peter Tan, at the end of this book, which outlines the governing principles of being led by the HOLY SPIRIT. The book is available by mail.]

Our conscience will enable us to really know (1 Tim 1:19), if what we are praying for is in GOD’s perfect will or not. Our conscience is capable

of factoring such diverse criteria as our faith level, our spirit man's interpretation of the HOLY SPIRIT's leading etc. (see Rom 9:1; 1:9a). The conscience can be trained as stated in Heb 5:14 to perceive the leadings of GOD via our spirit. Such training is entirely word and communion based. The sensitivity of the conscience is dependant on the level of consecration. This is how we can be led by the HOLY SPIRIT. [See Romans 8:11-14; John 16:13-15; 1 Cor 2:11-14; John 6:63; for the necessity of doing so.] This leading is an important aspect of our covenant in a practical sense.

This does not mean that we cannot pray for wants or anything like that but rather that we can ascertain what GOD's leading is and flow with it via our inbuilt spiritual senses so that we flow in HIS perfect will - for the FATHER means the very best for us and HIS ways are perfect. Take note of the prophecy on GOD's leading in Isa 30:20b-21: **"HE, your TEACHER will no longer hide HIMSELF, but your eyes will behold your TEACHER. And your ears will hear a word behind you, 'This is the way, walk in it,' whenever you turn to the right or to the left."** The eyes and ears mentioned are spiritual eyes and ears (see Prov 20:12; Matt 6:22).

The spiritual eyes and ears of our spirit are in oneness with GOD's eyes and ears. This conclusion is driven by 1 Cor 6:17 and is obtained by matching passages in 2 Chron 7:15 and Isa 30:20b-21 (see also Prov 20:27,12). This is a deep communion that YAHWEH has made available to HIS children. Many saints have known these realms of deep communion. What we need to understand is that there is a realm of deep communion available to **all** who will make YAHWEH the focus and substance of their "wants" or desires.

I HAVE CHOSEN AND CONSECRATED THIS TEMPLE (MY Eyes And MY Heart Will Always Be There)

Let's define the New Covenant perspective on this heading from Ephesians 2:19: **"... you are of GOD's household, having been built upon the foundation of the apostles and prophets, CHRIST JESUS HIMSELF being the cornerstone, in WHOM the whole building, being fitted together is growing into a holy temple in the LORD"**.

This is YAHWEH's great purpose: **"I have chosen and consecrated this temple."** [This is not a play of words but a shift from an Old Covenant perspective to a New Covenant one - that includes the prophets.] **Consecration works wonders, not because we consecrate ourselves**

before GOD but, because HE consecrates us! The actual outworking of consecration is HIS sovereign workmanship (see Eph 2:10); our consecration, is to make the necessary choices and pursue or “action them”, by drawing inspiration and strength from the LORD.

We are chosen. We are special. As 2 Cor 3:3 declares, “.... **you are a letter of CHRIST written not with ink, but with the SPIRIT of the living GOD, not on tablets of stone, but on tablets of human hearts. And such confidence we have through CHRIST toward GOD. Not that we are adequate in ourselves but our adequacy is from GOD.**”

[We should see this passage as referring to the covenant being expressed in us - on the tablets of our hearts. We are to become an expression of our covenant with GOD - a unique “star” before HIM, fashioned to bring forth HIS glory as promised to father Abraham! We should “see” the tablets of our human hearts, fashioned in covenant purpose, being placed under the Mercy Seat of the ALMIGHTY.

We are fashioned by the complex combination of our GOD-given free will and GOD’s grace. It is time we invested our free will and time into the eternal future. It is too valuable to trade it for worldly distractions - even sophisticated ones - **that are fleeting and will disappear, leaving nothing behind.]**

The Role Of The HOLY SPIRIT

At this point, it would be worth our while to take a brief look at the role of the HOLY SPIRIT in the covenant process. The HOLY SPIRIT is the “silent” PERSON of the TRINITY. HE is the ultimate personification of humility.

HE has been almost unrecognised (in a practical sense as opposed to theological expression) by us in the Church until recently. **But, without HIM nothing in the covenant will work or for that matter will ever have worked!** HE simply and very quietly makes the covenant work and gives all the glory to the FATHER and the SON.

HE has been sent to train us to act exactly like HE does: to give all the glory to YAHWEH. HE is a TEACHER by example - one can never effectively teach any other way! It was only through the HOLY SPIRIT that the LORD JESUS was able to glorify the FATHER (see Heb 9:14a). The HOLY SPIRIT is here to show us that, humble submission is the only way we can handle the covenant-based power of GOD - or, it will destroy us (as

for example through pride). Power, is like electricity, it must flow back precisely (via glory) to the SOURCE. The circuit must be complete. A short circuit will destroy the appliance.

This facet of the covenant is aptly summarized in 2 Cor 1:20-22: **“For as many as may be the promises of GOD, in HIM (CHRIST) they are yes; wherefore also by HIM is our Amen to the glory of GOD through us. Now HE who establishes us in CHRIST and anointed us is GOD, who also sealed us and gave us the SPIRIT in our hearts as a pledge.”**

[I have left out a portion of verse 21, to illustrate the principle that, **we are all established in CHRIST and anointed by GOD.** This too is covenant in action. And the HOLY SPIRIT has been given as a pledge to all born-again persons. Contextually, Paul was illustrating his ministry as a case in point. The same principle and application is valid when applied to each and everyone of us in the Church.]

All of YAHWEH's promises (as **revealed** in HIS word - the principle is illustrated in Deut 29:29) are ours in CHRIST (see Eph 1:3). In the same token, all of the covenant must ultimately be used to glorify YAHWEH. The pledge that GOD has given us, to ensure that we can understand and operate in this covenant, is HIS PERSON in the HOLY SPIRIT.

[There may be some who may see this as an elaborate ploy of self-gratification on the part of YAHWEH! This is where faith in YAHWEH's perfect nature comes in. However, this is not blind faith; for GOD's inherent perfect love and goodness has been demonstrated by the LORD JESUS CHRIST at Calvary. This aspect of a perfect nature of love and goodness, is the “infinite” difference between making a covenant with satan (which is also experiential), as some have objectively done, versus entering a covenant of grace with YAHWEH.

Ultimately, all of mankind makes a choice of their ultimate covenant partner - sin or salvation (this too is experiential; for the covenant with sin is absolutely experiential). That is to say that, if we refuse YAHWEH, then we choose satan (this is what the LORD JESUS was illustrating in Matt 6:24).

One cannot inhabit YAHWEH's universe and claim that sin derives from elsewhere or, is inherent to the existence of man. For sin is decay and death - experientially. Yet there is a visible perfection of goodness and beauty in creation that portrays an alternative to despair. That ALTERNATIVE was graphically portrayed by the WORD made flesh, WHO left the verifiable reality of the written word to proclaim HIS purpose across the dimensions of

time. And **HIS** message was based on one simple fact that **SOMEONE** had to get rid of sin from within man or, man would simply die.]

Notice that John 14:16b declares that, the HOLY SPIRIT will be with us forever. Without HIM, we would not be able to move and live in consecration. Is this not grace in the ultimate sense? Yet, this too is covenant in action - forever - from now. We must never, forget the work of the HOLY SPIRIT. We need to be sensitive to HIS leading and HIS work, for HE - **and HE ALONE** - is the pledge of the covenant. The fruits of the HOLY SPIRIT are therefore the gateway to a tremendously powerful covenant position. **This (the fruits), should be the Church's focus in consecration - to meet its covenant obligations in CHRIST. That is something that begins with you and me - personally.**

A Triumphant Church In The End-Time

We are to be HIS consecrated temple (1 Cor 3:16). Notice that our principle passage from Chronicles describes the indwelling presence as, **"MY eyes and MY heart will always be there."** That is covenant assurance, of YAHWEH's abiding presence and communion (1 Cor 6:17), with those who are truly consecrated to HIM (as the LORD declared in John 14:23). This then is the required state of being of the Bride of CHRIST, that will perform great works to the glory of the FATHER - before being raptured (1 Thess 4:13-18). As revealed in Exodus (34:6), the heart of YAHWEH is love and truth. So is the heart of consecration to HIM.

The LORD cannot come for a defeated Church, unable to demonstrate the covenant HE sealed with HIS very blood. This is the time of consecration. Consecration was what separated the virgins with the lighted lamps from those without the lighted lamps (Matt 25:1-13). For our instructions are very precise, "Let your light shine before men in such a way that they may see your good works, and glorify your FATHER who is in heaven" (Matthew 5:16).

Our lights must be shining (in action; note the terse qualifier in Matt 5:15) when the bridegroom comes. **So that the world will repent when the Bride is raptured. The purpose of the tribulation is still *salvation* - from the second death - although that salvation will come forth in the midst of judgement (because that, unfortunately, is the only way most people will listen).**

[The parable of the virgins is a warning to the Church to fulfill its covenant obligations. For this parable also prophesies that there will be a portion of the Church that will go into the tribulation. Yet, there is triumph in store for this tribulation Church (see Rev 7:9,12,14; 14:14-20; 15: 2-5) - that is YAHWEH's greatness. Luke 12:35-40, provides some insight to the passages in Rev 7,14 and 15 quoted above, in relation to Matthew 25:1-13. It is not within the scope of this book to discuss these passages. However, Rev 15:2-5 is a key passage that testifies of the covenant triumph of the Church during the tribulation.

The Church of this time will manifest as a living testimony of the reality of the covenant testimony in heaven (see Rev 15:5).

Whatever may be our personal interpretation of the LORD's second coming, we need to note the LORD's instructions in Luke (12:35): **"Be dressed in readiness, and keep your lamps alight."** Readiness, represents consecration and, keeping the lamps alight, means being in covenant action **fulfilling GOD's purposes** in accordance with the HOLY SPIRIT's leading (John 15:26-27; 16:8-15).]

Let's go back to 2 Chron 7:16, and take note of the insert in verse 16: **"that MY name may be there forever"**. *The temple of our being is to reflect HIS name.* We will examine the dimensions of YAHWEH's provision that are tied to HIS covenant names in Part III. But, we need to remember that what we do (in terms of Christian living and ministry) is related to the GOD WHOM we know. YAHWEH has given us HIS names as promises in covenant so that, we will truly come to know HIM.

That, in the *intimacy* of HIS provision, we will realise a "knowing" of HIM ("I AM WHO I AM") in terms of HIS nature, which will in turn enable us to put "more" of our heart into pursuing HIM. This intimacy of communion is HIS ultimate provision of HIS glory nature - which is the guarantee of HIS name: **"that MY name may be there forever"**. **The name of JESUS has been given to us that it may be in us forever - by manifestation of the CHRIST in our very being.** Ultimately, the manifestation of the glory nature will be a reflection of YAHWEH-SHAMMAH (see Chapter 15; Ez 48:35 and John 14:23).

COVENANT CONSECRATION AND REVELATION

As mentioned in Acts 2:42-47, the apostles celebrated the breaking of bread - **everyday**. They did so because this event uniquely presented a focus on consecration (and the **progress** of consecration in each person's life) in the light of the LORD's sacrifice. This does not mean that the breaking of bread was an end in itself but rather that it was a daily **culmination** of consecration to YAHWEH in HIS SON. Which is in effect, to paraphrase it differently, the daily culmination of a process of being sanctified by YAHWEH-M'KADDESH (our SANCTIFIER).

There are different theologies underlying the LORD's Supper which we shall not go into. Different denominations commemorate the LORD's death and victory on the cross differently. **However, regardless of the underlying theologies, all liturgies were originally designed on the prerequisite of consecration before participation in the LORD's Supper.** And as Lev 20:7-8 points out, when interpreted in a New Covenant context, the idea behind consecration is *holiness* to the LORD. **YAHWEH sanctifies us even as He places HIS statutes in our hearts and causes us to put these statutes into practice.**

So far in this second part, we have presented the subject of consecration as a covenant pre-requisite. Now we will discuss the ultimate result of consecration - divine revelation. **The central core of revelation is to know GOD and to be led by HIM.**

Divine revelation is an integral part of our covenant. We did look at this subject in PART I in the sense of the need to personally receive revelation knowledge of the LORD JESUS. **This revelation of the PERSON of JESUS to each one of us - individually - is the rock upon which we build our lives of consecration.**

In Luke 24:30-32, we see the LORD breaking bread with two of HIS disciples. Until this point they did not "see" HIM for "their eyes were

prevented from recognizing HIM” (see vs 16). On the breaking of the bread “their eyes were opened and they recognized HIM” (vs 31).

On the surface it would appear that this just happened because they saw the breaking of the bread. However, the statement in verse 16 obviously refers to spiritual eyes being prevented from seeing (see Isaiah 6:9-10; 29:9-14; Jer 6:10 and Acts 7:54-57 for other similar applications). In verse 31, their spiritual eyes were opened and they received a revelation of HIM. And as is always the case, the spiritual revelation was confirmed by their inward witness (see vs 32).

The internal processes that took place were thus entirely of a spiritual nature. At the LORD’s Supper, the changes that take place in us are also entirely spiritual. One of the great blessings that can be received through prior consecration, culminating at the LORD’s Supper is this aspect of the revelation of CHRIST and the covenant HE consecrated with HIS blood. The LORD’s Supper gives us a unique opportunity to do so. That’s why the apostles celebrated it everyday.

[In a similar sense, each time we read the scriptures we have an opportunity to commune with the LORD and receive HIS leading and HIS teaching. Praise and worship too, provides us with opportunities of entering the LORD’s presence in a unique way - to receive the ministering of the HOLY SPIRIT.

In HIS grace, there are several opportunities that we have in our “religious - routines” to meet the LORD. Unfortunately, we often miss them. In the Old Testament, there are several passages that point to Israel’s failure, to use the ceremonies that YAHWEH had given them (in the proper way through consecration). Prior consecration was necessary, so that the ceremonies were a culmination to the acts of consecration and worship. Instead, they reduced the opportunities to empty ceremonials. It was not that the ceremonials were empty in themselves; but, what was empty were the hearts of the celebrants.

We too have done the same - especially in the area of the LORD’s Supper. In some Churches, the LORD’s Supper has been reduced to a shortcut ceremonial formula to salvation. And, where clergy with liberal theological backgrounds are involved it is rendered totally meaningless. In some other Churches, the LORD’s Supper has been reduced to a ceremonial afterthought. And, where liberals minister it is like having tea with one’s friends - you wonder why they even bother.

This state has arisen because too many are unable to spiritually “see” this celebration as a culmination of covenant consecration. The personal reality of a living dynamic is missing. So, it is celebrated as a theological event - which when done over 20 years loses all of its reality. How else did faithless liberal theologies surface in the first place - denying the divinity of CHRIST and the PERSON of the HOLY SPIRIT and reducing the FATHER to a faceless black box in the sky.

Isaiah 29:9-14, provides a succinct prophetic summary of this state of being. And, this pathetic state is so tragically portrayed in the liberal Church across its denominations. But, by HIS infinite grace even this can be changed - see Rev 3:20-22. Now is the time for repentance for these Churches.]

In Matt 6:22-23, there is reference to spiritual eyes either, being filled with light or, the “light” of darkness. The difference between the two states of being (or light) is revelation - of GOD and from GOD - for GOD is truth. At the new birth, we receive a revelation of the LORDship of JESUS CHRIST - the WAY, the TRUTH, the LIFE.

That, establishes the beginnings of a state of light in our being. That state of light expands in consecration, as (for example) the meaning of the statement that JESUS is the WAY, the TRUTH and the LIFE - deepens. But, the expansion is due to the revelation imparted by YAHWEH as HE perceives our consecration (see Jer 17:10).

[Revelation includes spiritual discernment, spiritual knowledge or knowing, spiritual understanding, spiritual wisdom and direction from the LORD (please study Heb 5:14; Eph 1:17-18; Col 1:9-11; 2:2-3; 3:16-17). This is a multi-dimensioned impartation from the LORD that culminates in the precipitation of the “mind of CHRIST” within each one of us (please study 1 Cor 2:12-14,16).]

It is this spiritual revelation of truth that translates into understanding that we rationalise or express through our minds. As we grow spiritually, we know that certain truths grow from the “understanding” faith level to the “knowing” or “reality of fact” faith stage; which, manifests as a renewal of our minds - that is, an entirely new thought process that is revelation word based. But at each stage of development, the process is driven by revelation imparted into the spirit man.

In Romans 10:8, there is an important phrase mentioned: the “**word of faith**”. Basically, this is verbal expression of something-word-based that we have some indeterminate belief in - a position that (in principle)

commences at the new birth. In Romans 10:17 (in the NASB and NIV), the phrase **“hearing by the word of CHRIST”** is used. At this stage, the “word of faith” expression in our persons is hearing by something called the “word of CHRIST”. The “word of faith”, which is a covenant claim, is translated into a revelation covenant position called the “word of CHRIST”.

This “word of CHRIST” is heard as a spiritual revelation received in our spirit man, and it impacts the faith level of the person concerned because it is operating as a result of revelation knowledge received (see Paul’s prayer in Col 1:9-13). Remember Paul’s revelation prayer in Ephesians 1:17-23; this was specifically praying for a revelation of CHRIST, but the same principal can be applied to all phases of our covenant. We can’t move in covenant unless that aspect of the covenant is revealed to us by YAHWEH through the HOLY SPIRIT. This principle underlies and flows from YAHWEH’s great revelation in Deut 29:29.

This is why the covenant pinnacle is knowing GOD! This is why we are taking time talking about consecration before the LORD - seeking HIS face. The schematics that are drawn on the right side of the Tabernacle of Moses in Figure 1, are to depict how GOD works through our spirit man. GOD always uses our spiritual faculties to search and mould our inward man. This facet of GOD’s work is illustrated in Proverbs 20:27,12; Eph 3:16; Col 3:16a; 1:9b-11; and Jer 17:10.

Faith Derives From The GOD We Know

Let us at this time take a further look at faith, by establishing how it is linked to consecration. Heb 11:6 states that, without faith it is impossible to please GOD, and it goes on to say that this is so because, he who comes to GOD must believe that HE is. **This verse is saying that it is faith in GOD that pleases YAHWEH** and this as such is important. Faith for the Christian is only of value if it expresses our (covenant) position in CHRIST to the FATHER - a dynamic relationship anchored on CHRIST the ROCK. This position in turn, can only mature from what we receive from YAHWEH in revelation. That inherently involves consecration as a pre-requisite to revelation.

There is a tendency in the Church today to almost teach faith as a stand alone in itself; to be pursued by something akin to sheer will power. That can work because the person concerned so happens to have a close

relationship to GOD or because of YAHWEH's grace. (There is also a natural mind denominated process called a faith confession that the secular world preaches. Given time, such techniques are exposed as fundamentally flawed and empty. The failure being caused by the transitory nature of the foundations. **Only GOD is an eternal foundation to build upon.**) The LORD stated that all we need is faith the size of a mustard seed in Matt 17:20. A mustard seed is not exactly large! And this statement bothered me, because it failed to jive with my expression of faith by sheer power of will.

To understand the LORD's statement better, let us look at this contextually. The LORD makes some curious comments before and after this statement in verse 20. In verse 17, HE calls HIS disciples an unbelieving and perverted generation. The curiosity here is the use of the word perverted. Perversion applies to the wrongful use of something that is naturally good. It is likely that the disciples had their faith focussed incorrectly.

Perhaps, they did not have the intention of glorifying the FATHER but themselves. Perhaps, the revelation of who the LORD JESUS was, had yet to truly impact them. Whatever may be the reasons, it is certain that the steps of fasting and prayer suggested in verse 21 cause a proper focus towards YAHWEH and WHO HE is. **From the foregoing, we can say that what we need is the revelation reality of YAHWEH in JESUS that will move the mountain.** This is important; because, in applying faith, we are actually talking of covenant application, and **HE is our covenant PARTNER.** [Note that the Greek term "PARAKLETOS" (translated variously and summarized succinctly as **HELPER, ADVOCATE, COUNSELOR, COMFORTER, INTERCESSOR, STRENGTHENER and STANDBY** in the Amplified) for the HOLY SPIRIT in John 14:16 denotes the idea of a close partnership (**alongside us**) - **forever!**]

In the other great teaching on faith in Mark 11:22-26, the LORD opens the subject with the statement: **"Have faith in GOD"**. It is from this perspective that the prayer of faith is made. This inherently calls for a prayer expressed in terms of the character of GOD that we **personally know** to be true - **not as an intellectual statement, but as revelation and as a practical reality!**

Verses 25 and 26, bring in forgiveness as a necessary pre-requisite to acceptable consecration before the FATHER. Therefore one could say that verses 25 and 26 are stipulating the **necessity** of consecration as a **pre-**

requisite to the prayer of faith. Therefore, the prayer of faith inherently implies a **prior** focus on receiving revelation through consecration so that the conditionals in verses 23 and 24 are **naturally** met, as a **natural outcome of consecration**; and, the final outcome is spiritually appraised - as granted or completed - by our inward witness.

Always, when we receive revelation from YAHWEH, it is manifested in peace (see John 14:27). The process of moving towards revelation though, can sometimes be a earnest searching process - marked by strong stirrings of our inward witness. We must not mistake the intermediate stage with the end state. **The end-state must always be couched in the “peace that passeth all understanding”**. We must search for that peace and pursue it; it is the **blessing** of a completed step in our spiritual growth!

Our faith expression will in this manner always be borne by our inward witness - naturally. **Our faith level will therefore grow naturally**. If this seems like the hard long way to do it let me say that that is the only way to grow in the LORD. The “instant coffee” approach is not GOD’s way. HE moulds and fashions us gradually. Consecration is fundamentally a process by which we receive GOD’s grace - **by covenant declaration! HE is our Righteousness (YAHWEH - TSIDKENU), HE is our Sanctifier (YAHWEH-M’KADDESH), and HE is our Provider (YAHWEH-JIREH)**. This is revealed in 1 Cor 1:30, where CHRIST is said to become all these aspects to us - individually. That can only come by revelation! **Nonetheless, such revelation is guaranteed by covenant!** (If we pursue it.)

In the miracles where the LORD effectively stated that the individuals’ faith healed them, we must note that this faith was expressed in HIS PERSON and that is why it worked. The pinnacle of covenant operation is in the PERSON of the FATHER, the SON and the HOLY SPIRIT and not in some other subsidiary - no matter how profound it sounds. All subsidiaries derive from YAHWEH - not the other way around!

The Revelation Of JESUS The ROCK

This principle of revelation and its part in covenant is revealed by the LORD in Matthew 16:16-19. The LORD **perceived** that Peter had received a revelation from the FATHER.

[This “perception” is a spiritual/mental faculty of discernment - available to us too as part of the revelation of the “mind of CHRIST” (see 1 Cor 2:16)

as part of the growth of the anointing within - which the LORD continuously displayed throughout HIS ministry (see John 1:45-51; 2:24-25). This growth in the anointing is the result of consecration (see Phil 2:5-9). Paul extends the discourse (in Philippians) to include the Church by using himself as an example (see Phil 2:12-16; 3:12-15).]

HE (the LORD in Matt 16) establishes here, the fact (as Paul's prayer in Eph 1:17-23 does) that revelation comes forth from the FATHER (it is imparted by the HOLY SPIRIT). Revelation was not imparted by the LORD JESUS to Peter, although HE was there in PERSON. But it came forth from the FATHER HIMSELF. That's why Paul, in Ephesians, prays the way he does.

In verse 18, the LORD switches to the building of HIS Church. The "rock" here is the LORD JESUS HIMSELF. The use of the word "rock" must be seen in its total prophetic and revelational context. For this verse has powerful implications on how the Church, in full covenant consecration, can develop and move into covenant action. We are talking here of the building of the Church which can *only* be upon JESUS CHRIST - the ROCK.

Isn't it strange that YAHWEH gave HIS covenant law to Moses in rock hewn tablets! Why didn't HE use some other more "efficient" medium? We have too much of efficient organisation in the Church today that is unaccompanied by revelation. There is nothing wrong with technology and efficient methodology but, it must *never* be allowed to supercede revelation from YAHWEH; for it must be *entirely* subordinated to HIM and HIS purposes. It takes time and effort to sit at the LORD's feet but that is the one and only way! Anything else is walking in HIS imperfect will.

This brings us to the key point that our text from Matthew is making. The Church can only be built on the ROCK if the ROCK is revealed to it, individually and collectively, on a continuous basis. We have made a lot of mistakes by placing religious practice before CHRIST and, the reality of JESUS - in too many lives - graphically reveals this spiritual weakness or emptiness. [That is not to say that religious practice is worthless - it is beneficial and important, when subordinated to CHRIST. **But, it must never take HIS place!**]

CHRIST cannot derive from any theology or religious practice. HE is ALMIGHTY GOD! HE is EL SHADDAI, the ALMIGHTY and ALL SUFFICIENT ONE (see Rev 1:8). We need to receive HIM and express the reality of HIM in our lives continuously - individually and

collectively. Then and only then, can verse 19 of Matthew explode into reality: “I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven.” This is the covenant authority of the Church!

This, is the Church that the LORD is preparing to bring forth in this end-time. This, is covenant power in action. But, such covenant power must be fully subordinated to CHRIST in love as Paul explains so well in Eph 3:14-21. [What Paul is talking about here is the pinnacle of the revelation prayer of Eph 1:17-23. And, it is as Eph 3:14-21 materializes, that we begin to move into John 14:23.]

Eph 3:14-21, is another prayer that we need to personalise and claim as covenant revelation, in our daily meditations culminating, in our celebration of the LORD’s Supper. Where else is the love of GOD so vividly seen as at the cross of JESUS CHRIST - at the LORD’s Supper?

Consecration And Revelation At The Cross

As we see the HOLY SPIRIT move with tremendous power, across our denominations, there are many who are losing sight of the cross of JESUS CHRIST. We only reflect on the cross effectively at the LORD’s Supper - at least we are theologically supposed to do so. We should be able to see by now that we can “revelationally” do so! And, that’s the way we should do it. [Revelation is the impartation of word-power.] Nonetheless, the focus on the cross is always sound theology, for **without the cross the word consecration is nonsense**. Strong words? Bear with me please.

We have established that **without consecration there can be no covenant in operation**. Now let us bring the cross of JESUS into focus; for something very special, in a practical every day sense, exists in the cross. The remainder of this section and the beginning of Part III (up to Chapter 13), concerning the Blood of CHRIST and the revelation of the Levitical sacrifices, will look at this subject in different ways. Let us commence by bringing into focus, CHRIST’s consecration on the cross. As John 17:19 reveals, the LORD sanctified HIMSELF for us (see John 17:14-22 for background and context).

The LORD’s purpose for sanctification is revealed in HIS prayer (John 17:20-26) with further insights in Heb 2:10-11; 5:7-10: “**I do not ask in**

behalf of these alone, but for those also who believe in ME through their word; *that they may all be one*; even as THOU, FATHER, art in ME, and I in THEE *that they also may be in US*; that the world may believe that THOU didst send ME.

And the glory which THOU hast given ME I have given to them; that they may be one, just as WE are one; I in them, and THOU in ME, *that they may be perfected in unity*, that the world may know that THOU didst send ME, and didst love them, even as THOU didst love ME.

FATHER, *I desire that they also, whom THOU hast given ME, be with ME* where I am, in order *that they may behold MY glory*, which THOU hast given ME; for THOU didst love ME before the foundation of the world. O righteous FATHER, although the world hast not known THEE, yet I have known THEE; and these have known that THOU didst send ME; and I have made THY name known to them, and will make it known; *that the love wherewith THOU didst love ME may be in them, and I in them.*"

It is worth noting that this prayer in John, followed the institution of the LORD's Supper as recorded in Matthew (26:17-29), Mark (14:12-25) and Luke (22:7-38). **At the cross, we are one Church.**

[This is a revelation still virtually unseen in the practical witness of the Christian Church. Many seem to be unable to express in practical terms the fact that the Church across her denominations has been bought by the blood of JESUS CHRIST - Catholic, Orthodox and Protestant.

Yet, this is a witness badly needed in the Church. Many of our attitudes to brethren in the Church is not of CHRIST and HIS nature. We need to understand that there is a higher moral and spiritual order based on "agape" love that is the essence of the New Covenant. **The New Covenant was designed in "agape" and it has to be applied in "agape"**. If we don't see this, we will *never* operate in the realm of the heavenlies.

Our witness has to commence within the Church. And it has to be based not on our likes or dislikes, or our particular theologies but, on CHRIST's love. **Quite simply we have failed the LORD and we have covered this up with excuses - oftentimes theological sounding ones.**

{We must remember how Abraham made the division with Lot - by giving Lot the first choice. This was based on Abraham's knowledge that GOD ALONE was HIS well-being. How is it we who boast the greater

covenant are unable to demonstrate this in practice? Where are the fruits of partnership with the HOLY SPIRIT? Isn't this the substance of being Christian - notwithstanding whether we are Charismatic or non-Charismatic?}

We are not talking about compromise, but rather we are talking about an expression of love by presenting the living CHRIST in us - ***teaching according to the other person's needs - allowing those who defer with us to be different; but, imparting as much of the CHRIST we know. All of Christian need centres around knowing CHRIST - not on some other incidental. So we shouldn't waste time arguing about "religious practices". We must present CHRIST and let the HOLY SPIRIT deal with the "incorrects" - however we may each perceive them to be!*** The real "incorrects" will cease once CHRIST is experienced. Many religious practices substitute for CHRIST and can only be changed if the reality of CHRIST is experienced; falsehood being substituted by the TRUTH. So let's be wise. Let's get the priorities right (**and be prepared to be despised, ignored and ridiculed**).

It is not easy to minister across the barrier of denomination. **But it can be done; and we will succeed; and it is very rewarding! And we will experience CHRIST's love flow out of us and touch that other person!]**

At the breaking of the bread, we are brought to the realisation that it is GOD's love alone that can shape us and mould us into the Church the LORD prayed for in John 17. The central reason for our failure is a (personal and/or denominational) "self-achievement" or "pride in self" focus as opposed to a "service for CHRIST" or "love in CHRIST" focus.

The rarity of the latter quality is the fact that, to too many CHRIST is an "unknown". **Whether we are laity or clergy, we need to understand that we have a responsibility (and accountability) to present CHRIST.** If we stand in specific offices of the Church we are standing in the gap. And we can only do so in CHRIST's strength. If we are not doing so, but ministering in our own strength we must realise that we are in trouble. We need to seek CHRIST's strength. Without a seeking to know CHRIST, HIS love cannot be expressed through us (see Eph 3:14-21). And without HIS love, our ministries are in the long run comprehensively empty.

When someone does not measure up to our assumed standards we cut them off or condemn them. On the other hand, when we see ourselves being threatened we build walls to ensure that our bread and butter is not touched. Whatever the response, the attitude expressed too often is pride and

selfishness and very much too often - self-righteousness. Often, large ministries are seen as self-made success stories instead of outpourings of GOD's grace. There are those who actually think that they, by their own efforts, have changed others lives - that's a **dangerous** state of mind. [That's the "Lucifer mind set" and it kills and destroys - if not taken to CHRIST.]

If our consecration is not resulting in the love of CHRIST, then there is something seriously wrong with what we are doing. If our ministry within the Church, is not characterised by patience and tolerance for those of a lesser faith level than ours, then it does not contain love.

On the other hand, if we deliberately (because of stubborn pride) refuse to acknowledge revelation, we are personally liable for the souls lost through this arm of CHRIST's body **not being allowed to grow** (see Eze 3:17-21 for the principle) **and fulfill HIS purposes for it**. Note the warning in Eze 34:1-10. We can't pass the buck. We are responsible by **personal** covenant. **We are responsible** to bring forth the potential made available by CHRIST in our particular spheres of influence - **which ultimately translates into human lives**. Note the comprehensive nature of the warning in Ez 34:1-10. There are many who have transgressed; but there is no reason to continue to do so.

The spiritual failure of historical Israel is still being reproduced in exactitude in so many parts of the Christian Church today. How can we who have the privilege of the written word in our hands be so blind? In Isaiah 55:6 the LORD advises, "Seek the LORD while HE may be found". Now is the time to seek HIM. **We will surely find HIM. If we humble ourselves, we will find HIM - that's the 100% guarantee of the cross.**

When faced with "strange teaching" we must honestly take the case before the LORD and ask for revelation on the subject and wait on the LORD for HIS instructions. **We must examine ourselves and ask the LORD to reveal whether we are defending truth or, our pride. Whether we are pursuing truth to the best of our abilities in CHRIST or, pretending (Jer 17:9-10).** This is important, because we will be called to give an account before a righteous GOD (this is a **repeated warning** from the Kingdom parables in Matthew).

Truth is of GOD (HIS PERSON) and as such no man can put boundaries on it. The LORD's truth is not a static theology but a dynamic and continuous revelation (always in line with the word) to HIS people so that HIS purposes can be achieved; so that HIS glory can be

manifested in HIS body. GOD's governing of human destiny is succinctly revealed in the book of Daniel. Biblical revelation and prophecy when studied in total, from the book of Genesis onwards, is a classic pointer on the principles of GOD's dynamic direction of HIS people through space time history.

This is a continuing dynamic process simply because it is based on GOD's FATHERhood. [What is the meaning of the phrase "Our FATHER" in the present continuous tense? Give us this day our daily bread? Man shall not live on bread alone but on every word that proceeds out of the mouth of GOD - in the present continuous?] We must therefore wait upon the LORD and HE will surely respond with clarity. We must be sensitive to HIS leading.

It is only through revelation of the cross that we can humble ourselves to accept unilateral change within ourselves. Forcing ourselves to look at things, in the manner in which CHRIST saw them on the cross. If HE had the time, love, and strength enough to forgive and minister to the thief - who commenced by abusing HIM, but then changed because of what he saw CHRIST do (see Matt 27:38,43-44; Luke 23:39-43) - what's our excuse. **If the thief could find grace to change in the circumstances of the cross why do we in the Church so often refuse to "see and change". Especially, when we are brought to the cross *everytime* we celebrate the Holy Communion.**

The next aspect of core revelation that the Church needs today is the love of CHRIST. **The love of CHRIST that will place HIS purposes before all else.** There are only two roles we can play in the body of CHRIST and that is to be shepherds or sheep in total discipleship to the LORD JESUS CHRIST (Matt 28:18-20) or to be "pharisees" (Matt 23). All of us can and will change through consecration to increasingly higher levels in CHRIST. **So the past is totally immaterial. No one becomes (or remains) a "pharisee" except by stubborn choice.** Let us now examine the previous passage from John 17 and absorb what the HOLY SPIRIT will bring forth in a **unique, personal, perspective.**

Let us place this prayer in an analytical framework and let us see the deeper revelational included in this prayer more clearly. There is a cause and effect, consecrational growth pattern hidden in this prayer. We will bring this out by recasting this passage in a cause-effect consecrational "growth" order.

- (i) **FOUNDATIONAL BASIS:** “O righteous FATHER, although the world has not known THEE, yet I have known THEE.” The WORD was made flesh so that we could come to know the FATHER and in this process of knowing GOD receive the life (Greek - “zoe”) in the SON - John 1:1,14; 17:3; 5:26 (see also John 10:10b; 6:63; 3:16).

CONSECRATIONAL DERIVATIVE (by pure grace from CHRIST’s victory - that would be achieved on the cross - over sin, death, evil and satan): “And these have known that THOU didst send ME.” This faith revelation, is made available to us who are born again, by CHRIST’s atonement and sanctification on the cross on our behalf - John 17:19; Rev 5:9; Rom 10:9; Heb 2:10; John 3:3,6.

- (ii) **FOUNDATIONAL BASIS:** “And these have known that THOU didst send ME.” What we know of CHRIST and HIS word must be given priority in our lives - first place. Then we are in readiness to grow.

CONSECRATIONAL DERIVATIVE: “And I have made THY name known to them, and will make it known.” The CHRIST, as witnessed by the apostles, and revealed to them by the FATHER through the HOLY SPIRIT, is the exact representation of the ALMIGHTY - John 14:7; Heb 1:3; John 17:6; Rev 1:8. This grace of revelation continues to be imparted to man across the nations as a living, miraculous dynamic. A higher dimension dynamic, of YAHWEH’s name in covenant, is also being revealed as the Church is being consecrated to enter the heavenlies in terms of covenant application.

- (iii) **FOUNDATIONAL BASIS:** “And I have made THY name known to them, and will make it known.” The revelation of YAHWEH’s name (which includes the revelation of the name of JESUS which we shall cover in the next part of this book) is a multi-dimensioned revelation that is part of the covenant revelation pinnacle of knowing GOD. It is a revelation that will extend into the here-after. A revelation of any aspect of YAHWEH’s name is to have positional power unshakable. The kind of inner power revealed by Stephen, Paul and Peter in the following passages - Acts 7:55-60; Phil 3:7-8; 2 Peter 1:13-16,1.

CONSECRATIONAL DERIVATIVE: “That the love wherewith THOU didst love ME may be in them, and I in them.” This is the

key to growth in YAHWEH's covenant power - HIS love and the consonant growing presence of the LORD JESUS as revealed by Paul in Eph 3:16-19, that is accompanied in parallel with an inner strengthening by the HOLY SPIRIT. The processes of GOD's handiwork are unique to each individual and, multi-dimensional and experiential, so that it is best described by Paul's words that we are a letter of CHRIST - see 2 Cor 3:3. A letter of CHRIST is a unique (one-of-a-kind) creation in CHRIST's image and reflecting HIS glory. That glory is a direct function of HIS love. That's the revelation and impartation that we so urgently need or we will not fulfill HIS work. GOD's work can't be fulfilled any other way, and certainly Church history bears testimony to this.

- (iv) **FOUNDATIONAL BASIS: "That the love wherewith THOU didst love ME may be in them, and I in them."** This is the key foundational that triggers our entry into the heavenlies. There is no other.

CONSECRATIONAL DERIVATIVE: "The glory which THOU hast given ME I have given to them." This is the beginning of the realisation of what YAHWEH has imparted to us, in terms of the transformation process - HIS very nature will begin to be reflected in us - as opposed to our sin nature. In a real sense, this is the manifestation of the key foundational of our covenant, by which, YAHWEH assures us HE will cause us to follow HIS laws (succinctly summarised in Matthew 22:37-40).

- (v) **FOUNDATIONAL BASIS: "The glory which THOU hast given ME I have given to them."** A new nature to truly pursue the things of GOD is now being realised. A new mind set that is able to comprehend things in the way YAHWEH would want.

CONSECRATIONAL DERIVATIVE: "That they may be one, just as WE are one; I in them, and THOU in ME, that they may be perfected in unity." The process of our perfection is truly demonstrated when we can love each other. For surely unless we can reflect to some high degree the love of CHRIST (that the world cannot deny because it is so much higher than the fraudulent righteousness of the world) we cannot demonstrate that HE lives within our hearts. And in this respect, the ministry of Mother Theresa and others like her is an outstanding example of the evidence of the living reality of the CHRIST-love.

[We must demonstrate Eph 3:17 so that John 14:23 is realised. This love is much more than charitable works; but, to give life through the reflection of the purity of CHRIST's power in setting people free from every kind of physical infirmity and sinful bondage - the kind of power that raises the "dead" to show that CHRIST cannot be dismissed. If a cancer ward is cleared in the name of JESUS no one in sincerity can deny the reality of that name - although, there will be those fully infused by the spirit of the antichrist who will still do so.

But we are not interested in these; but, in those who will change by our witness. However, such power can only be maintained in the purity of CHRIST's love or, this kind of power will destroy us, the same way that the first-fruits of CHRIST's power has destroyed so many evangelists in recent years. **Without consecration being manifested in love and its attendant attributes, it is impossible to have the stature to carry a measure of CHRIST's power.]**

The glory of GOD that CHRIST says HE has given to us includes HIS power. But as Exodus 34:6 reveals, above power, glory is first compassion, grace, patience, abundant loving kindness and truth. [In the context of this passage from Exodus, we must note that Moses did see GOD's power manifest tangibly before his eyes. But, what struck him was the glory nature of GOD described in Ex 34:6.]

Power, like the witness of the HOLY SPIRIT demonstrates, is something that is wielded **to ensure that love and truth alone exist** so that all is perfection. It is the fruits that are permanent (1 Cor 13:8-10).

Power is only wielded to bring forth expressions that are in consonance with the beauty (in holiness) and loveliness of EL-ELYON - the MOST HIGH GOD. [Isn't it amazing that the name EL-ELYON is revealed to Abraham (in Genesis 14:18) when the New Covenant symbols of bread and wine are presented by Melchizedek - priest of EL-ELYON (see Heb 5:5-10).]

Power in YAHWEH is entirely subordinate to HIS nature of pure goodness and holiness. [Also we need to understand that the impartation of GOD's glory is a promise to us under the Abrahamic covenant - see Gen 15:5; 22:17.] That's why HE asks us to give HIM all of ourselves, **so that we can find all of ourselves - in HIS loveliness.** Freedom, can only be expressed through the nature of CHRIST. Otherwise, it becomes the chains of debauchery and misery - which we see in the world around us.

(vi) **FOUNDATIONAL BASIS:** “That they may be one, just as **WE** are one; **I** in them, and **THOU** in **ME**, that they may be perfected in unity.”

CONSECRATIONAL DERIVATIVE: “That the world may know that **THOU** didst send **ME**, and didst love them, even as **THOU** didst love **ME**.” Notice that it is love that is the total (and final) witness that **YAHWEH** bears towards us, and this is the full witness that **HE** wants us to carry to the world.

The judgement of the tribulation is because this love in demonstration is willfully rejected by so many - even many in the Church itself. As the **SPIRIT** has spoken to the Churches since the time of the Pentecost; he who has an ear, let him hear. We must pray in the authority of our covenant position in **CHRIST**, in the heavenlies, that the principalities will be broken so that, those whom we minister to will be able to hear the precious word of our **GOD MOST HIGH - EPHPHATHA!**

Let us go forth in the glory of our FATHER in CHRIST. Amen!

PART III

EXERCISING OUR COVENANT TODAY

- ◆ The Blood of The Covenant
- ◆ The Revelation of The Name of JESUS
- ◆ Exercising Covenant In The Mind of CHRIST
- ◆ The Covenant Summary In YAHWEH's Name
- ◆ The Fatherhood of GOD

We have established the fact that we have a powerful, living covenant with EL-ELYON (the MOST HIGH GOD). This is a covenant unilaterally established by the MOST HIGH. In the highest sense, the covenant covers the mechanism by which the MOST HIGH would impart HIS glory to man. **Our covenant covers our salvation (in a life-long continuous sense - Psalm 103:3-5), our communion with the MOST HIGH and, our ministry to a world that is increasingly being submerged in the darkness of the antichrist.**

Our covenant embodies the grace of YAHWEH; and, in its structure, purpose, implementation and execution, it stands as a testimony to HIS Perfect Holiness, Perfect Righteousness, Perfect Love and Perfect Faithfulness. The covenant is thus the testimony of GOD that reveals HIMSELF experientially to HIS children. This is why the covenant was prophetically announced as being the LORD JESUS in Isa 49:8b. It therefore follows, that we need to put our heart and soul into discovering this covenant. For it is structured to bring each one of us uniquely to a glory that will embody HIS nature. But, this is a glory that will be honed in through service. For we have been called to be the salt of the earth and the light of the world.

The covenant can only be opened through the unleavened bread of sincerity and truth and, it is to be displayed for the benefit of others. The prophet announces the covenant purpose in each one of us with these words in Isa 42:6: **“I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, and I will appoint you as a covenant to the people, as a light to the nations, to open blind eyes, to bring out prisoners from the dungeon, and those who dwell in darkness from the prison.”**

Paul expresses our calling under our covenant in CHRIST in the following terms in 1 Cor 1:2,4-9: **“.... the Church of GOD sanctified in CHRIST JESUS, saints by calling I thank my GOD always for the grace of GOD which was (is) given you (by covenant) in CHRIST JESUS, that in everything you were (are) enriched (by covenant) in HIM, in all speech and all knowledge, even as the testimony (by covenant) concerning CHRIST was (is) confirmed in you, so that you are not lacking in any gift, awaiting eagerly the revelation of our LORD JESUS CHRIST, who shall also confirm you to the end, blameless in the day of our LORD JESUS CHRIST. GOD is faithful, through WHOM you were (are) called into fellowship with HIS SON, JESUS CHRIST our LORD.”**

Paul's writing is particularly prophetic to the end time Church which is called to be found "blameless in the day of our LORD JESUS CHRIST." Our calling as "saints" is the equivalent of Isaiah's "*I will appoint you as a covenant to the people.*" Paul however, is concentrating on the process that will enable us to be a "covenant". Paul talks about the "testimony concerning CHRIST" being "confirmed in" us. This process is by the *revelation* of CHRIST JESUS even as we wait (eagerly!) upon HIM - in consecration. Consecration is not an empty waiting process but one of "fellowship with HIS SON, JESUS CHRIST our LORD".

It is pertinent that in verses 10 and 14 in 1 Cor 1, Paul exhorts his brethren in the Church, "by the name of our LORD JESUS CHRIST", that they all agree, and there be no divisions among them, but they **be made complete in the same mind and in the same judgement**. This is the mind of CHRIST that is able to *rise* above division and **serve the needs of those who are of a lesser faith and revelation level** (as well as those who are not in the Church). We have addressed the foregoing in different ways in Part I and II.

In Part III, we shall look at exercising our covenant. **We must *always* remember that the covenant is a covenant of service.** The LORD in washing the feet of HIS disciples, before HIS sacrifice on the altar of the cross, made that the central facet of their ministry. This is something that is *not* seen often enough in our ministry or even taught enough in our Churches. **The spirit of contriteness *must be allowed to mature in our practical ministry*** or, we will not be able to tap the covenant in its wholeness. The covenant is not to feed our pride, but to manifest the nature of CHRIST imparted to us by YAHWEH-M'KADDESH. Let us examine the LORD's core statement of servanthood from John's gospel (13:13-17). Interestingly, this is the gospel that proclaims the divinity of CHRIST more than any other.

"You call ME TEACHER and LORD; and you are right, for so I am. If I then, the LORD and the TEACHER, washed your feet, *you also ought to wash one another's feet.* For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, *a slave is not greater than his master; neither is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.*"

In John 13:34-35, the LORD makes a declaration that is based on HIS PERSON, ministry and witness on earth: **"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are MY disciples, if you have love for one another."**

We have a habit of situationalising our positions so that the laws of GOD are (apparently) explained away. [The way to see this, is to search for the implicit or hidden assumptions behind the situationalised logic flow. You will be shocked at some of the hidden assumptions often made. Others will be logically flawed and biblically incorrect. This is how satan works on the minds of people. The power of apparent truth and logic must be exposed by the light of the SPIRIT. That takes training and the revelation of the mind of CHRIST.]

Lev 19:1 states in no uncertain terms: **"You shall be holy, for I the LORD your GOD am holy."** The remainder of Leviticus 19, outlines laws and very particular ordinances (aligned with these laws) based on HIS PERSON with the statement: **"I am the LORD your GOD."** This illustrates a principle that we need to absorb and apply. The LORD JESUS' commandment is based on HIS PERSON. **And, we who claim to be HIS ambassadors and HIS blood-line (body), cannot claim to uphold HIS name without the demonstrative witness of love in service** (and this is more than charity - for one can be charitable even in self-righteousness).

We often fail to show love because we do not have it in sufficiency to show it. We do not have, because we seldom ask for the impartation of HIS love, from HIS PERSON. [Is it because there is no *glamour* in love?] Even if we do say the words, we often don't mean them.

The bottom line is that, all too often, we do not ask for this specific impartation with the unleavened bread of sincerity and truth. **Nonetheless, this is the centre-piece of covenant that we need to ask for (with sincerity and truth) at the LORD's Supper - when we are brought to the foot of the cross.** Without HIS love, we are not witnessing CHRIST and often we betray HIM - especially, when we deal with fellow Christians.

If we fail to impart truth to a brother or sister-in-CHRIST, that will edify them at their level of faith (not ours!) we are failing to demonstrate HIS love and, in effect, we are failing HIM. And, the fact that someone (you or me) may carry a powerful anointing does not alter this fact. Learning how to impart something at another's level of faith is something that we truly need in the Church. The other facet that is all too often missing is forgiveness.

We truly need to re-build bridges that we have burnt even if we will get slapped for it - and keep doing it even if the slapping continues, until, there is a breakthrough. Remember, love unleashes covenant power like no other force in the universe and this fact is borne by CHRIST's witness (we will be able to see this more clearly when we discuss the blood and the name of JESUS).

[It is because of the covenant power of the love unleashed at the cross that we are Christian today!]

“Blessed are the peacemakers ... Blessed are the merciful ... Blessed are the pure in heart ... Blessed are the gentle.” This is covenant law! It is based on “I am the LORD your GOD” - period! This is the *law of consecration* to GOD.

The covenant is about blessings ... blessing others, and through blessing others, being blessed and being raised to the heavenlies. [The logic of covenant based growth in CHRIST is not based on the logic of the world. Covenant based growth means: self, last!] We need to understand, repent and change in the strength of HIS love. We must see this or the grace of covenant will be abused.

Now we can talk about the specifics that go into exercising our covenant. I shall deal with this subject by looking at

- (1) the blood of JESUS CHRIST;
- (2) the name of JESUS CHRIST;
- (3) the mind of JESUS CHRIST. [Remember HE is the embodiment of covenant.];
- (4) the covenant summary in the covenant names of YAHWEH; and,
- (5) the FATHERhood of GOD.

[And above all this, I pray that we shall in our individual capacities *call upon the grace of GOD* to enable us to understand and apply all of this in our lives that we may glorify our FATHER and *fulfill* our covenant obligations in CHRIST! - AMEN!]

THE BLOOD OF CHRIST

YAHWEH, in the book of Leviticus (17:11), declares that: “... **the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.**”

The blood of animals was given (by grace) for the atonement of sins for the soul. When CHRIST was sacrificed something infinitely greater was made available, reflecting a correspondingly higher level of grace.

Hebrews 9:13-14 explains that: “**For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of CHRIST, WHO *through the eternal SPIRIT* offered HIMSELF without blemish to GOD, cleanse your conscience from dead works to serve the living GOD?**”

CHRIST’s blood was shed with the indwelling presence of the eternal HOLY SPIRIT that gave CHRIST’s blood the attribute of eternal life. For as John 6:63 explains: “**It is the SPIRIT**

In addition to atonement, the blood of the LORD JESUS carries the attribute of eternal life. It is life generating, for it is life from the PERSON of GOD. John 5:26 states that: “**For just as the FATHER has life in HIMSELF, even so HE gave to the SON also to have life in HIMSELF**” The FATHER and the WORD are one and the same GOD eternal, with life eternal in “HIMSELF”. John 1:1-4 declares that the WORD was GOD (vs 1) and in HIM was life (vs 4). From the WORD, all things came into being (vs 3).

When the WORD became flesh in a process that in Phil 2:7 is called “**emptied HIMSELF**”; into a body prepared by the MOST HIGH [in what is referred to in Hebrews 10:5b as, “... **a body THOU hast prepared for**

ME”] and, which the angel Gabriel in Luke 1:31,35 explains in the following words to the blessed virgin Mary: **“And behold, you will conceive in your womb, and bear a son, and you shall name HIM JESUS (for) the HOLY SPIRIT will come upon you, and the power of the MOST HIGH will overshadow you; and for that reason the holy offspring shall be called the SON of GOD.”** The HOLY SPIRIT would create the body, within the womb of Mary, and the mystery of the WORD made flesh would be completed.

In this process, the eternal life of GOD the WORD would be in CHRIST by the SPIRIT. [I hope you can instinctively see that the FATHER, the WORD, the SPIRIT, and the SON of GOD are in the sense of “ONENESS OF BEING” the same essential BEING (or “SUBSTANCE”) of GOD. Please refer to Appendix 3 for further details on JESUS CHRIST: TRUE GOD and TRUE MAN.] This is the life (Greek: “zoe”) that CHRIST would impart once the process of atonement on the cross was completed by the giving of HIS life (Greek: “psuche”). Atonement precedes the impartation of zoe-life. Both come from the same blood of CHRIST.

[We may for purposes of understanding, categorise the blood as a spiritual “force” but, it is infinitely more than our understanding of what a force is. For one thing the blood is eternal and that is due to the SPIRIT of CHRIST. There is no eternal force in the universe. There is only an eternal GOD. Only GOD is self-existent and eternal. We shall use “force” (in inverted comma’s) to depict the presence of the eternal in the word force in the following paragraphs.]

This is the life (zoe) of HIS SPIRIT that HE would keep by being undefiled through the humiliation and agony of the cross; for CHRIST’s great victory on the cross would be HIS victory over sin and hate and all the evil that satan could propel against HIS PERSON.

[We should also be able to see that the battle at the cross involved the TRIUNE GOD in the defenceless bodily state of a human against the entire host of evil. That’s why CHRIST’s victory is so immense. It was an incredible battle given the stakes! **That’s why JESUS, the SON of MAN, earned a name that is above every name** (see Phil 2:8-11).

In the same token, this display is representative of the immense love of YAHWEH towards us. **For why should HE put HIMSELF on the line as the stake for our lives - except, for HIS love for us (Rom 5:8).** The kind of love that we cannot comprehend, for it is entirely foreign to our fallen

nature. **This is the agape love (unconditional love) that is part of the cleansing blood of CHRIST; for it is in HIS life-“force”; for it is of HIS inherrent eternal nature. The blood is thus (also) an expression of YAHWEH’s love and grace towards us. The blood expresses YAHWEH’s love in practical terms to / for us.]**

And, the victory would be presented in the eternal words of love in Luke 23:34, **“FATHER, forgive them; for they do not know what they are doing.”** That’s why the covenant power of love (agape-love) is immeasurable. That’s why, we the Church *must ask for and receive* the impartation of this love to overcome by the blood of the LAMB and the word of our testimony - which, can *only* be a testimony *if it is a triumph* of love (Rev 12:11). The Church can only triumph in the same **“framework” that CHRIST used - HIS love.**

[The triumph of the Church, is a major theme of the book of Revelation. This is contrary to how this book is presented in many writings as if it were a book about the antichrist. Can you imagine John being called into the heavens to be told about the antichrist! The book of Revelation is about the triumph of the Church in covenant - the Body of CHRIST - in a period when GOD’s judgemental wrath and **salvation power** are revealed upon sinful man.

The objective of this display of wrath and power is still *salvation* - see Rev 14:14-20 and Rev 7:9-17. The antichrist is (effectively) a tool that the LORD uses to enable a stubborn, hard-hearted mankind to come face to face with the naked evil of satan and thus be **given an opportunity** to make a choice for CHRIST. We should perceive the brilliance with which satan is outwitted and out-maneuvered to a position by which he is forced to show himself as he really is - comprehensively evil.

The triumph of the Church culminates in Rev 15:5, when **“the temple of the tabernacle of testimony (the heavenly equivalent to the covenant tablets under the Mercy Seat of Moses Tabernacle) in heaven was (is) opened”** in the process of acknowledging the arrival of a triumphant Church in the latter mid-tribulation period - see Rev 15:1-5. **The book of Revelation is therefore about the triumph of CHRIST through HIS body the Church; while the victory of the cross, is the *personal* victory of CHRIST for the positional release of mankind, from its sin nature and satan’s bondage.**

Above all this however, the book of Revelation is a representation of YAHWEH’s eternal love for a mankind that has wilfully ignored and

betrayed HIM. The evil of man is truly shown when satan, released at the end of the millennial rule of CHRIST, is still able to find candidates to follow him (see Rev 20:7-9).]

The “life” that JESUS gave on the cross is covered by the Greek word “psuche” (eg John 10:11), while the eternal life that HE imparts and, the life in the blood is covered by the Greek word “zoe”. The life in the WORD and the FATHER is also zoe (John 1:1-4; 5:26). In simple terms, psuche is the life of the flesh while zoe is the life of the SPIRIT (John 6:63a). Zoe is eternal while psuche is temporary.

The zoe life-“force” is carried in the blood of JESUS and is eternal in itself because, of the SPIRIT of CHRIST that indwells it. The blood of the LAMB is life for us in a perpetual sense. And the bloodline of the LION of JUDAH is established through our born again spirits, and in consecration, courses through our entire being bringing forth the rejuvenating life of the SPIRIT in the transformation of our being. This is in effect a concise summary of the full meaning of the sacrifices outlined in Leviticus 1-5.

The blood is also our shield against evil and judgement. [As revealed by the application of blood on the doorposts and lintels of houses (Ex 12:7) before the presence of the destroyer (Ex 12:23). Note that there is a similar application that is made in Rev 12:11, in prophetic fulfillment of the seven-day Feast of Booths (see Lev 23:33-43).] **For we who have the revelation of the blood will always be able to overcome evil by the blood.** This is not some fancy theory, it is real. And, those who have battled spiritual powers and principalities will testify to the reality of the blood of JESUS and its awesome power of overcoming spiritual powers of evil.

The blood of CHRIST is also able to deliver us from every fleshly desire. Deliverance from fleshly desires is part of the process of being cleansed and made whole again. **The blood is also protection against succumbing to fleshly desire. So there is much need to daily claim the cleansing, sanctifying and protective power of the blood of JESUS.**

THE BURNT OFFERING (Leviticus 1)

The Burnt Offering represents total and complete consecration to YAHWEH. CHRIST’s sacrifice had the principle objective of enabling man to be totally consecrated towards HIS FATHER in HIM. In the highest sense, this sacrifice is paralleled by CHRIST’s words in John 6:53-57,

“Truly, truly, I say unto you, unless you eat the flesh of the SON of MAN and drink HIS blood, you have no life in yourselves. He who eats MY flesh and drinks MY blood has eternal life, and I will raise him up on the last day. For MY flesh is true food, and MY blood is true drink. He who eats MY flesh and drinks MY blood abides in ME, and I in him. As the living FATHER sent ME, and I live because of the FATHER, so he who eats ME, he also shall live because of ME.”

Let's see if we can better understand this passage from John by looking at it from the perspective of Leviticus 1! [This is the wonder of biblical design through space and time.] It is interesting that the Burnt Offering is the first sacrifice outlined in Leviticus and not the Sin Offering! It is true that the sin offering is atonement and repentance, but it does not represent the highest purpose of GOD; which is to make man a wholesome being in HIMSELF (CHRIST) through atonement and consecration. Atonement is represented in the blood while consecration is represented in the wholeness of the bodily sacrifice (on the cross at Calvary).

Verse 3 presents the “male without defect”. This represents the perfect LAMB of sacrifice, JESUS CHRIST. It also represents the **perfect outcome** of the sacrifice - **a perfect man in HIS image**. Rom 8:29 says that we are predestined to become conformed to the image of the SON of MAN.

Verse 4 brings forth the fundamental premise for growth in CHRIST - the realisation that we need HIM in order to be perfected and, we need to bring ourselves to the point of understanding and acceptance that without HIM we are self-righteous “nothings”. [Many people refuse to become Christians because they refuse to accept this. Unfortunately there are many in the Church who pay lip service to this too.] **CHRIST's atonement - HIS blood - covers every spiritual growth form in our persons - we are nothing, HE is everything. Unless, we see this and recognise it - a step that represents the beginning of the death of self and self-pride - we will be stifled in our growth.**

Verse 5 shows that the blood of CHRIST stands over us - always - before YAHWEH. We need to acknowledge the blood covering (daily!) and offer it before the MOST HIGH. Note the phrase “the priests shall offer up the blood” - we are HIS priesthood! Without the **eternal** blood covering we cannot stand before YAHWEH. The blood of CHRIST has to be over us perpetually for we can only stand in the perfect presence of GOD in HIS blood. **The blood covers the altar of our offerings to GOD**

- praise, worship, prayer, consecration - our entire covenant relationship with GOD. That's why the New Covenant is in HIS blood!

Verse 6 signifies that as CHRIST's body was broken for us (see the celebration of Holy Communion in 1 Cor 11:24 - the bread symbolising HIS body, is broken), **so must we be broken to self**. HIS sacrifice, expresses the grace of GOD to enable us to do so - **but, we must choose to be so**. The power of full consecration comes from YAHWEH ALONE - the SANCTIFIER. All sanctification from the initial to the total is accomplished by YAHWEH. That's covenant assurance that it can and will be done - *if*, we are willing.

Verse 9 epitomises the central core and focus of consecration - our inner man. We have to be bathed in the water of the word (Eph 5:26) in our inner man - cleansed (by the blood and the HOLY SPIRIT - see 1 John 5:8) unto holiness. The state of our inner man determines the fragrance of our offering to the LORD, be it praise, worship or prayer. We must understand that **the fragrance of CHRIST's offering covers our every offering**. We are in CHRIST. I am sorry to keep repeating this but so many of us forget that this is so! That's when we falter and sometimes fall.

There is nothing more tragic than to see a great man of GOD fall. But even if they fall it is sad that so few are willing to forgive and bring about healing - **that is the greater tragedy**; that sinners forgiven are unable to forgive in turn and heal. It is easy to step on someone when he falls but, it takes the heart of CHRIST to bring forth healing and this is what is the sweetest fragrance before the LORD.

It is painful when Christians butcher each other but we do this so *often* and *repeatedly*. [Where is CHRIST when we do this? Who is HE (in a personal sense) when we do this? Why are we not *bothered* enough to find HIM and present HIM through ourselves *to each other*?] Remember, HE is the fragrance and we just enter into HIS fragrance; so please, learn to forgive no matter what the circumstances; PLEASE REMEMBER HIM; that, is the call at the communion. Please realise that. *How easily we forget*. **But, this must not be brethren. There is nothing by which we can justify our unforgiveness (see Matt 5:23-24).**

Verse 9 also mentions that the offering that is a soothing aroma is an offering by fire. Fire represents the consuming work of the HOLY SPIRIT. It is the HOLY SPIRIT WHO makes the changes within us through the blood of the covenant. We have discussed this process quite extensively in Part II. The remaining discourse in Lev 1, on alternative forms of sacrifices,

denotes that the sacrifice of CHRIST is for all people from all walks. HE accepts us as we are. **But, we must move from who we are to focus on WHO HE is.**

Let us now look at the key passage from John that we started with. In Part II, we talked about what it means to be a people of the word. We talked about cleansing by the word, eating of the word that transended into the revelation WORD of CHRIST with CHRIST dwelling in our hearts by faith. Finally, we talked about operating in the word of our covenant in the heavenlies. In the final analysis the eating of CHRIST's flesh is the realisation of CHRIST within us (through faith - Eph 3:17). **This is the fruit of consecration - being transformed in HIS image by HIS very presence.**

It is this real presence that JESUS refers to in the context of "He who eats MY flesh and drinks MY blood abides in ME, and I in him." The process of change is the action of the blood. For the blood carries the life. And life must translate into living (via the soul and body). The blood enables the living before YAHWEH. As we have seen in Leviticus 1, it is the total PERSON of CHRIST (the perfect and victorious SON of MAN) that must make an impact on our persons so that we are in HIS image and, *remain* in HIS image. The latter process is accomplished by the blood. So the eating of the flesh (of CHRIST) is about *drawing from* the PERSON of CHRIST, and the blood (of CHRIST) is about *being transformed*, and *living* and *remaining*, in HIS image.

This will enable us to declare as Paul did (in Gal 2:20b): **"it is no longer I who live, but CHRIST lives in me."** This will (or should) introduce us to a new reality (as expressed in 2 Cor 5:15; 4:10) that: **"they (we) who live should no longer live for themselves (ourselves), but for HIM WHO died and rose again on their (our) behalf...Always carrying about in the body the dying of JESUS, that the life of JESUS also may be manifested in our body."** For we have been predestined to become conformed to the image of our precious LORD (Rom 8:29).

THE MEAL OFFERING (Leviticus 2)

The Meal Offering is the *outworking* (or *expression*) of the process of consecration. CHRIST's life on earth had a long process of consecration for an out-working in ministry, over a short three years that changed the world. [That shows the potential in each of *our* ministries - the greater works! Almost always we look at ourselves and we establish our boundaries on the

basis of what we feel, think, perceive. Little realising that **the anointing within has no limits**. It is a function of consecration - **our offering by choice (through the circumcised heart), in the unleavened bread of sincerity and truth and, HIS consecration of our person's through the HOLY SPIRIT in our inner man (Eph 3:16)!]**

The Meal Offering represents the fragrance of CHRIST's ministry, through HIS body, to the glory of GOD. CHRIST's consecration on the cross and HIS victory over sin and death is continued, and displayed by the ministry of the Church to the glory of YAHWEH. The outworking of consecration via our ministries (by ministry I mean *every* small thing that we do in the name of JESUS that *glorifies* YAHWEH) is an *offering* to YAHWEH - to HIS glory. It is important that we get this perspective entrenched within us.

A Re-Look At Consecration

Heb 11, outlines the place of *faith* in the outworking of the Christian witness. [James 1,2 & 3 in particular provide further insights.] Heb 12:1-2, summarizes the *focus* and the *attitude necessary* to bring forth a correct *faith* perspective: **"... let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on JESUS, the AUTHOR and PERFECTOR of faith, WHO for the joy set before HIM endured the cross, despising the shame, and has sat down at the right hand of the throne of GOD."**

Hebrews outlines the foundationals, but John 16:13-15 establishes the span of YAHWEH's inner workings (in us), through HIS HOLY SPIRIT. Let us "see" this verse together: **"But when HE, the SPIRIT of Truth, comes, HE will guide you into all the truth; for HE will not speak on HIS own initiative, but whatever HE hears, HE will speak; and HE will disclose to you what is to come. HE shall glorify ME; for HE shall take of MINE, and shall disclose it to you. All things that the FATHER has are MINE; therefore I said, that HE takes of MINE, and will disclose it to you."**

In the above passages, are outlined **the premises of receiving** our covenant blessings **so that we are able to move into the area of exercising them**. We will begin with these verses and we will link them into the Meal Offering so that the essential (and implicit) principles are clear.

[Before beginning on the above, let us develop some further ideas on consecration. In reading the books of Leviticus and Numbers, we will find that the Meal Offering is not a standalone offering but, one based on the prior execution of a sin and burnt offering (see Lev 23:9-14; 15-18; 33-43; Num 15:1-12 for example). This means that the blood of atonement and sanctification is the perpetual cover over our Meal offering to YAHWEH; for HE is holy and our imperfect (sin) nature would otherwise make our offering unacceptable to HIM.

Atonement is something the modern Christian often takes for granted, although, the principal reason for the institution of the Holy Communion is that we will not do so! **That's why the word "remember" is used. If we forget the atonement and the fact that CHRIST is all; we will backslide into self-righteous pride.** Like Lucifer, who stood in the very Presence of YAHWEH, we too can fall (see Ez 28:12-17). Remember, Lucifer was made perfect. So was man!

Therefore, we must *always remember* that it is **CHRIST WHO is everything and that no matter how great the anointing you or I carry, it is in HIM and by HIM that we carry it. Never, never, forget this for this is the basis of our very life.** We cannot be holy without the blood. It is very easy to forget this, and think that we can after sometime, be okay on our own. That is a fallacy! And, satan will tell us otherwise in a million different ways!

Given the foundational envelope of CHRIST, let us look at two key words that have strong consecrational perspectives: **"slave"** and **"son"**. The word "slave" depicts the perspective of subjection in consecration and the word "son" depicts the perspective of freedom in action as a *result* of consecration. The latter cannot exist without the former - **for freedom only exists in a perfect sinless nature. And, sinlessness can only exist in CHRIST.** We may therefore express freedom as "doing it in CHRIST's way" and bondage as "doing it my way". The turnaround therefore is to see that "freedom" is to make "CHRIST's way my way".

Let us now look at another pair of words in the context of consecration. The use of the terms **"slave"** and **"master"** in the gospel parables depict two key perspectives *necessary to act freely as true sons of GOD*. Slave, means to bring our nature in submission to GOD. This is merely a parallel idea to the one mentioned in the prior paragraph. For our nature can only be sinless in *subjection* to GOD. The term master represents the object of submission. In the biblical context, the term master represents a position of perfection

rather than just authority. **Authority is subordinated to perfection of nature as demonstrated by CHRIST's example.** That is the real underlying meaning of CHRIST's sanctification on the cross (John 17:19) - which, we *must* emulate.

Therefore, we need to understand that GOD is not on an ego trip when HE asks us to worship and glorify HIM. **HE does not need our worship or our glorification - HE is Omnipotent, Omniscient and Omnipresent. HE is the MOST HIGH - EL ELYON - in every sense of the term.**

On the other hand, ***we need HIM to live***, and the ***only*** way we can live, is to receive and maintain a sinless nature by *submitting* ourselves before HIS PERFECTION. Worship and glorification are therefore mechanisms by which we draw "perfection" from HIM. Strangely enough, the greatest gift that YAHWEH can therefore give us is to ***allow*** us to worship and glorify HIM! These actions therefore encapsulate HIS essential moral attributes that HE revealed through CHRIST, in HIS ministry and on the cross. This is what we need, to live in eternity. HIS essential moral attributes are therefore our life.

In other words, we can live like paupers or kings; to live like a king, **we have to be** (in the eternal continuous sense) like the King of Kings; for it is only if we are like HIM that we can live like HIM. Do you see this! That's why we are called Priests and Kings. **To be Kings, we have first to be Priests.**

Can you begin to see YAHWEH's love for us when you see the cross? This is a love that is so much higher than what we call love, that it takes wisdom to perceive it. In reading the formation of the Priesthood, in Exodus (29) and Leviticus (8,9), notice that consecration (in the blood) is the key ingredient to the Priesthood. That's why the essential pivotal mechanism of covenant is consecration.

SO! THE GREATEST PRIORITY FOR HUMAN EXISTENCE TODAY IS CONSECRATION IN THE LORD JESUS CHRIST! That is the task of the Church - TODAY, that will culminate in a progressive manner to the covenant triumph of the book of Revelation! We are called to be saints - by being the salt of the earth and the light of the world.

Now we can talk about the Meal Offering! **This is the outworking or, expression of our consecration.** The Meal Offering as we shall discover is covenant *in action*.]

Let's start with our verses in Hebrews that present JESUS as the focus of our faith. As we have discovered in the short discussion on faith in Part II, it is faith in GOD that is paramount and we see this emphasized in Heb 11:6. JESUS enables us to personalise this faith in GOD, as we can relate to HIM and increase in HIM, even as we receive revelation of HIM from the FATHER. As we have discussed before, faith grows with the level of our relationship with GOD in CHRIST.

So, Christian living is a daily, conscious and persevering, pursuit of growth and it culminates in short weekly (even daily!) periods that the bible refers to as the Sabbath when we worship as a corporate body and celebrate our Holy Communion and Blood Covenant with YAHWEH in CHRIST. [If your Church does it once a month then you need to influence your leaders to change it to every week (or even more often than that! - as often as ye shall drink it says the LORD! - 1 Cor 11:25) but be patient about this - change takes time and change is based on prayer and revelation, not logic and argument.] At the personal (daily) level, Hebrews 4:9,1-3a,12 talks about a word based Sabbath Rest that (in my opinion) we progress into. A rest that is well described by Isa 58:14 (see verse 13 for an outline of principles).

The "Rest" is word based. Every time we open the word the LORD speaks to us, **but we must want to and persevere in hearing HIM**. We must let our born again conscience lead us in discerning the difference between the deep searching and yearning within induced by the HOLY SPIRIT that *always* ends with peace and peaceful satisfaction or, a joyous satisfaction of having reached a milestone in the LORD; versus, the doubting, impatient, disturbing, inconsistent, destructive and divisive interjections by our own fallen nature or satan.

If we *persevere* we will be much blessed. The clarity of the inward leading of our spirit will become stronger, as our level of consecration through the word, prayer, praise, worship and communion increases. It is a natural process of spiritual growth. [See also Luke 13:16; Ps 116:7,1-9; Isa 28:12, 9-14a; 30:15; Matt 11:29; Isa 26:3-4, 7-9,12; Prov 3:1-13; 2:1-6, 10-12a; 8:32-36; 9:1; Isa 11:2; Prov 9:10; Col 2:2-3.]

The Pursuit Of Truth In Consecration

This brings us to our quotation from John 16 shown earlier. There are crucial terms that the LORD uses which we must understand and apply in our modern day context; for these are covenant based promises. **The first**

thing the LORD JESUS wants to impress upon us is that the HOLY SPIRIT is the SPIRIT of Truth. HE is ALMIGHTY GOD sent to impart **truth** to HIS children. All HIS dealings with us will flow from the fountain-head of truth. This is truth by *revelation*. This is YAHWEH's move to PERSONIFY HIS truth within us through all eternity (see John 14:16b). And, by HIS truth to enable us to *see* and *experience* HIS compassion, grace, and love.

Our pursuit of truth must be consistent with HIS moral attributes. For not all that is real is truth. Just as darkness is the absence of light, "truth" that is not in the light of HIM is not truth. This is what is meant by truth consistent with HIS moral attributes. This was the underlying basis of YAHWEH's restriction on the tree of the knowledge of good and evil (Gen 2:17); for man was to draw truth from *communion* with GOD and not in some other way. **The simple reason for this was that man would not have the moral and intellectual capacity to appreciate or handle truth outside the GODHEAD!!!** Just take a look at the world around us; that, is the best testimony of man's intellectual and moral capacity - minus the ALMIGHTY.

[Also please refer to Isa 11:2, to see the other six attributes of the HOLY SPIRIT that we need to ask YAHWEH to bring forth within us - the attributes of the SPIRIT of CHRIST who gave HIMSELF completely (Burnt Offering combined with Heb 9:14!) for us. From our development of covenant and covenant revelation contained in the Old Testament, we can now see that only the ignorant will throw away the Old Testament and dispatch it to the realm of the nice-to-know informative!]

We cannot understand the New without the Old. The Old establishes the New and the finer points of the New are buried in the Old. That's why we call it the word of GOD! For HE designed it with the complete mastery of time. Many fail to see this divine hallmark - or, is it that they simply refuse to do so (see the prophecy of Isa 29:9-14). There is only ONE way we can discover the word and that is at *HIS feet*. It may be a strange experience for the intellect but it is an exhilarating one.]

The principal message that we need to appreciate, from our passage in John 16, is that our limits of progress in CHRIST are to be established *by us!* The HOLY SPIRIT would guide us into *all* truth. This establishes a basic premise in our Christian growth: YAHWEH does not set boundaries on our growth. There are no barriers to the extent of our development in CHRIST. [This differs sharply from our perspective of reality as the world

presents it. From the perspective of the world, we are told that resources are scarce and that we are to compete for what there is.] YAHWEH says that in CHRIST we can be *anything* we want to be - *every single one of us*.

HIS resource base towards HIS children is boundless. We must however be transformed to tap into HIS resource base. **HE offers HIMSELF as our means of transformation as well as our personal resource base.** Read carefully what JESUS is saying in verse 15: **“All things that the FATHER has are mine; therefore I said, that HE takes of MINE, and will disclose it to you.”** In the process of being born-again, we have been given a new heart (see Ez 36:26) to pursue the things of GOD. **So by HIS grace, YAHWEH has given us all the necessary ingredients to pursue spiritual growth and be blessed.** In verse 15, we see that there is much more that is available from HIS PERSON and BEING. Consecration in one sense therefore is the pursuit of this growth.

Our passage also states that the HOLY SPIRIT will *only* disclose what HE hears. This means our (free-will) desire will determine our progress. This principle is further illustrated by Jer 17:10; which says in no uncertain terms that, **“I, the LORD, search the heart, I test the mind, even to give to each man according to his ways”**

The HOLY SPIRIT would not speak on HIS own initiative but whatever HE hears HE will speak and disclose to us. YAHWEH deals with us in a unique manner. HIS leadings are only as we make our choices. If we do not pursue the things of GOD on a priority basis then our growth will be accordingly slow and stunted; but, *if* the converse is true **we will experience the “limitless”.**

Note that the leadings of GOD are through “speaking” and “disclosure” or revelation. Here is another important fact; *every* Christian has a *covenant right* to hear/discern the leading of GOD. GOD speaks to every one of us. Every born-again believer will have this privilege because of the indwelling presence of the HOLY SPIRIT.

[The principle way in which YAHWEH leads us, is by the word - via the medium of our thoughts. HE also leads us inwardly through our spirit and through the HOLY SPIRIT. As we progress in consecration it *will* become *natural* for us to “hear” through the inward witness of our spirit man as well as from the HOLY SPIRIT.

There are also inward sensations of our spirit man that are reflected through our conscience. These vary from simple “yes-no” or “go-stop” sensations, to sensations of a burden to pray, sensations of deep compassion

while ministering, etc. I shall not go into this further as this is beyond the scope of this book. You may write to Peter Tan Evangelism at the address shown behind for further reading materials or tapes on this subject.]

Our near-term development is constrained by our natures; our attitudes; our values; our purposes; our thoughts; our intentions; all these will have to be realigned. This process of change is one of the outcomes of consecration. The reason why the process is so hard is that our fallen nature is so ingrained. That's why we have to die to self. We have to put on our new man and see things in a new way. This is an action step that we must do ourselves, because it represents the free-will characteristic by which we are called "man".

The process of change is dependant on our personal *commitment* to change. YAHWEH's **covenant** promise is that HE will give us the power to do so. We have discussed this at length before. The bottomline is this: so often we do not progress, not because GOD is not willing (remember HE is **always** willing), but because we are not willing to carry on.

[So why didn't GOD just change us instantaneously? For two reasons:

- (1) because that would have negated the free-will with which we were created, and this in turn would no longer make us "man"; and,
- (2) because we would have reversed the process just as quickly as Adam did. Too many of us still fail to see the cancer of sin the way it is - that it is death. That mental framework must be altered or the guarantee of salvation through the blood would be negated - given a time span which is long enough. Furthermore, as Heb 6:1-8 cautions in no uncertain terms, redemption is not a perpetual state open to us under all circumstances. And, the best of us can fall even as Lucifer did.]

The Outworking Of Consecration - The Meal Offering

In HIS goodness, YAHWEH has given us a means by which we can objectively see our progress in consecration. Just as theory can only be honed in by practice, **the Meal Offering is a means by which the progress of consecration can be established permanently in our person**, through the process of the outworking of our covenant consecration. The process of inbuilding through practical exercise is entirely supernatural, but we can *objectively* see the results within us.

When the LORD talked about the rivers of living waters flowing out of our innermost being HE meant this. This is the work of the HOLY SPIRIT (see John 7:37-39). **We are *only* blessed as we bless others.** It is only as we receive the revelation of what this process is and pursue it can our inner man change into the nature of our MAKER. **As HE gave (and gives) so must we.** The aroma of change is the fragrance of our sacrifice to the LORD. Let us look at the Levitical passage in summary form.

Verse 1 of Lev 2, expresses the nature of the offering: fine flour, with oil on it and frankincense over all else. It depicts CHRIST's selflessness, HIS anointing and the fragrance of HIS service. That is the formula for our duplication. Through consecration our anointing within increases and that in turn augments and increases the value of our selfless service - given, in the fragrance of CHRIST's offering. The process is repetitive in a multi-dimensioned upward progression.

Verse 2 outlines the offering by fire, with fire representing the consuming work of the HOLY SPIRIT who brings forth the changes within us and enables the progression in terms of consecration, anointing and selfless service. This offering is called a **"soothing aroma to the LORD"**. CHRIST's ministry is the model to us. We draw from the MODEL and we must express HIM. HE is the fragrance.

Verse 3 mentions that, in the eyes of the LORD this offering is "a thing most holy, of the offerings to the LORD by fire." This is a graphic expression that it is in *our* outworking that CHRIST's sacrifice rises to its highest purposes. [As pointed out earlier the fragrance of HIS sacrifice covers ours too.] This is the *pinnacle* of the HOLY SPIRIT's ministry as denoted by the words "by fire".

It also means that *without the HOLY SPIRIT* there can be no outworking. Church history shows that this is where our witness has lacked the most. To be the salt of the earth and the light of the world is not some isolated "optional" that we can disregard but, it stands as the pinnacle of consecration to the glory of the FATHER. It is *covenant law*, even as the Meal Offering is part of covenant law.

As was the case with the Burnt Offering, the Meal Offering can be offered in many forms acceptable to the LORD. The point is they are *all* "most holy" (see vs 10). Whether we have mighty ministries or, are involved in humble service in our community or church; our offering to the LORD is *most holy*. May I say that all forms of service are equally "most holy" to the glory of the FATHER. There is an

underlying attitude that permeates the offering and that attitude is to do it for the glory of GOD. I believe it is that attitude which is most holy.

Another point that arises is the idea of the sacrifice (in physical terms a major portion of the sacrifice), *belonging* to Aaron and his sons. Aaron and his sons represent CHRIST and HIS Church in New Covenant terms. This brings forth the idea of the Church across denominational barriers being blessed by *all* work, to the *glory* of GOD.

[There are probably spiritual laws that govern the growth of the Church with this regard. Our actions in the light of these laws probably impact the ministry in different geographical regions differently. Certainly Church growth in Africa and China, across denominational lines, indicate the existence of such spiritual laws.]

We are required to bless the Church as a *whole*. We must also regard it as a *whole*. The Church is the body that CHRIST has redeemed with HIS blood. The Church is *not* determined by someone's particular set of theologies - Charismatic, Non-Charismatic or otherwise. The Church is determined by the boundaries of CHRIST's blood covering of grace.

It also means that there has to be regard for each other's ministries across denominational lines. Very often derogatory remarks are passed about others ministries, other churches etc. The Meal Offering of each person in the Church is **Most Holy; *provided, it is a Meal Offering***. [And, where it is not, the HOLY SPIRIT will instruct us accordingly. If necessary, to rebuke where rebuke is due. Also, please understand the difference between rebuke and judgement. Judgement belongs to the perfect righteousness of YAHWEH. Refer to 2 Kings 1:3-4, 9-15.]

Verse 11 presents the key idea behind a Meal Offering - it shall not be leavened. In New Covenant terms, a Meal Offering has to be offered with the unleavened bread of *sincerity and truth*. By definition this is the determining factor whether something is a Meal Offering or not. A Meal Offering in any other *guise* is not a Meal Offering. But, if offered in sincerity and truth it is Most Holy before the LORD and to be honored by fellow Christians.

If we read through Rev 2-3, we will see that the LORD had this truth underlying HIS approach to all seven types of Churches. HIS greatest focus was salvation rather than condemnation although, HE rebuked the majority of Churches. HIS rebuke in the main was that they had lost the unleavened

bread of sincerity and truth - and strayed. That should be our focus too; to convict people from this perspective through the power (under the anointing) of the HOLY SPIRIT. There is a wealth of other principles underlying these letters, on how to minister across the denominations, that ministers should study.

[Remember that when ministering across denominations the objective is not to increase the membership of our Church/Denomination but to bless our brother's Church/Denomination. If we do that, we will be a great blessing to CHRIST and we will be successful.]

The Salt Of The Covenant

Verse 13 outlines a crowning principle of covenant. It talks of salt being applied to the Meal Offering **“so that the salt of the covenant of your GOD shall not be lacking from your grain offering; with all your offerings you shall offer salt.”** I see this passage as meaning two primary things:

- (1) the outworking of consecration (ie., the Meal Offering) must be a covenant-based outworking;
- (2) the covenant must be operational in terms of it's underlying operatives (as we discussed extensively in Part II under “Keeping In Covenant”).

These operatives represent the salt of the covenant. **In Num 18:19, the offerings themselves are mentioned as operatives that ensure an “everlasting covenant of salt before the LORD.” This illustrates the fact that our entire process of praise, worship, prayer, eating the word and communion constitutes the salt of the covenant.** The underlying principle of ensuring that the salt remains salt (tasty when applied in the *right* proportions) is illustrated in 2 Chron 15:12, **“And they entered into the covenant to seek the LORD GOD of their fathers with all their heart and soul.”** The LORD JESUS (in Matt 5:13) cautions that: “if the salt has become tasteless, how will it be made tasty again? It is good for nothing anymore, except to be thrown out and trampled under foot by men.”

The final point is this: the salt of the covenant is only displayed in no uncertain terms when the Meal Offering is made. Only the Meal Offering is a measure of the salt of the covenant. It is as we exercise our covenant denominated anointing (as prayer warriors, Sunday school teachers, evangelists, pastors, counsellors etc.) that we grow.

THE PEACE OFFERING (Leviticus 3)

The Peace Offering is an offering in blood, similar in form to the Burnt and Sin Offerings. The Peace Offering is focused (see vs 3) on offering **“the fat that covers the entrails and all the fat that is on the entrails, and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys” - by fire.** This offering is also a soothing aroma to the LORD.

The Peace Offering is focussed on inner change by free choice before the LORD. It is the sacrifice of predetermined change. It is the objective pursuit of change in CHRIST's strength (grace). It includes an awareness that *GOD will engineer* these changes through our daily living. The highest focus of such change takes the form of looking at every trial in life as an opportunity for growth. It is in a sense a development of the first statement in the Beatitudes **“blessed are the poor in spirit for theirs is the kingdom of GOD”** to its crowning conclusion at the end of the Beatitudes: **“Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of ME. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.”** This thinking arises from the faith-based realisation that nothing happens in our lives by chance.

And if we look at the life of Peter we will see the fulfillment of this development. Peter crucified upside down, according to Church tradition, expresses his imminent death to his flock with amazing nonchalance in 2 Peter 1:13-14. **“And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, knowing that the laying aside of my earthly dwelling is imminent,** as also our LORD JESUS CHRIST has made clear to me.”

[Aren't Peter's priorities in the face of death simply amazing! So were Paul's in 2 Tim 1:6-14; 2:1-26; 3:15-17; 4:1-2,5,22; in the light of his statements in 2 Tim 4:6-7.]

If we read the first part of 2 Peter 1, it is amazing that Peter can talk about consecration in the face of death. I believe that Peter is implying that the crowning of all that is said in the first part of 2 Peter 1 is to be unafraid of dying for CHRIST. This **attitude** will be the crowning characteristic of the mid-tribulation Church in Revelation. **And as expressed by Revelation 15, this is the crowning triumph of covenant.**

Inner PEACE was the hallmark of Peter and Paul in the face of death. CHRIST too had this inner peace, except that in CHRIST's case HE experienced the moment when the presence of GOD left HIM because of our sin that HE was carrying, and then HE cried in the agony from within - the agony of the inner man alone in human frailty; **and yet HE remained entirely sinless and remained fully focussed - in trust - on HIS FATHER** (see Matt 27:46; Luke 23:46).

Peace is an *impartation* from GOD as we grow by overcoming difficulties and trials. (See the LORD's comments on being "overcomers" to the seven Churches in Rev 2-3.) Eventually, peace will be a permanent part of our inner man even in the midst of trials. I am afraid we are not going to be able to produce strong Christians without trials.

[See the example of the Church at Smyrna in Rev 2:8-11, and compare it with us - the Church of Philadelphia - who are said to have "a little power" in Rev 3:8. The LORD is saying that much of the Church that will be raptured prior to the Tribulation, will only realise a little of the power of her covenant in CHRIST (in terms of both consecration and the outworking of ministry). **There is a "knowing" of YAHWEH that only comes by actually triumphing over real hardship and this is the door to the highest pinnacle of covenant power in operation.]**

There is some wrong teaching going around to the effect that the Christian life in this pre-rapture period is going to be a worldly-type peacefulness. We must not forget that the Peace Offering is an offering by blood. We too will go through moments of trials and even tribulation in our personal lives and because of our geographical and economic environments (**Christians are not exempt from man's chaos**) but, the assurance of the LORD JESUS CHRIST is (John 14:27): **"Peace I leave with you; MY peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful."** But these difficulties will be the door way to a strong Church. **Look at the Church in China; from 5 million to 50 million under the auspices of Chairman Mao! Compare that with the Church in the developed prosperous "free" world!**

The Peace Offering is about developing our inner man. Its major product is a heart that will yearn for GOD and HIS ways - above all else. The outward manifestation of the Peace Offering would be the fruits of the HOLY SPIRIT. So the word "peace" here has a perspective of "manifestation" in its meaning since the manifestation of a godly inner man would be in an aura of inward peace.

The Peace Offering would have as its major objective, the making of a better outworking (ie., a better Meal Offering). In Lev 7:11-14, we see that the Peace Offering is accompanied by the elements typically included in a Meal Offering: **“unleavened cakes mixed with oil, and unleavened wafers spread with oil and cakes of well stirred fine flour mixed with oil.”**

Also, the “thanksgiving” element, that is part of a typical Peace Offering, is accompanied by cakes of leavened bread - denoting the *imperfection* and *frailty* of human nature making the sacrifice. The leavened bread was given for *consumption* to the *priesthood* and was never sacrificed on the altar.

We need to be thankful for the *imperfect* efforts of brethren in the Church. All too often, people who will not do anything themselves, will be very willing (even delight) to criticize someone else’s imperfections. Many others expect the inner workings of the Church to be perfect. **The Church is being built to bring in the *imperfect*, and *nurture* them in the ways of CHRIST.** So *expect* to be let down and be *willing* to rise above such things. And *expect* it to really hurt sometimes. **Experiences like this will build us and make us stronger and will lead to a stronger Church in ministry. We are to take up our cross and follow HIM.**

Another element of the Peace Offering was the wave offering. The breast of the sacrificed animal, was waved before the LORD prior to being given to the priesthood (see Lev 7:28-36). This signifies the LORD’s purpose of sacrifice; for GOD’s intention, is to give the best to HIS Church. But, as the paradox of the blood sacrifice points to, the best will come through us being taken through difficulties.

Expect the best and strongest bursts of personal and corporate growth when tested. We must learn to even be thankful in such conditions (see Phil 3:1, 7-16); for, this will result in a stronger person as well as Church. A strong Church is built in the mold of strong individuals in CHRIST. This is the purpose of the Peace Offering, and the accompanying elements of thanksgiving point to us learning to be - thankful - through *trials* (of life and witness) and *imperfections* (by *forgiving* the imperfections of *our* brethren)!

Notice that all of the sacrifices that we are discussing under this section, entitled “the Blood of CHRIST”, are referred to as elements of covenant law (see Lev 6:9a,14a,25a; 7:1a,11,37-38). Hence, the New Covenant application is for YAHWEH to put these laws and their

implications in our heart! So we can see the continuity that links biblical revelation over 1500 years of space time history to us 2000 years later.

The Heart Of The Peace Offering

Finally, I would like to present some idea of the kind of heart we must see moulded within us in the Peace Offering. What I mean is that we must be able to “see” the kind of heart that is needed. The examples of Peter and Paul earlier allow an objective glimpse but what I would like to present here is **the heart of deep spiritual emotion.**

I will do this by presenting a translation of a prayer made by Sadhu Sunder Singh (1889 - 1929) - after he had been tempted in person by satan. This prayer underscores the heart of yearning that we need to ask the LORD to develop within us. **Remember, that this heart was produced by the moulding of the LORD.** That’s the reason for reproducing this prayer.

“My LORD GOD, YOU who are *everything* to me, LIFE of my life, SPIRIT of my spirit, look on me in mercy, so fill me with YOUR HOLY SPIRIT that my heart shall have no room for love of anything else but YOU ALONE. I seek from YOU *no other gift* but that of YOURSELF, the GIVER of life with all its blessings. From YOU I ask not for the world or its treasures. But YOU alone I desire and long for; where YOU are there is heaven. My heart *hungers* and *thirsts*; it can *only* be satisfied by YOU who gave it birth. O my CREATOR, YOU have formed my heart for YOURSELF alone and no other. It can find no rest or ease except in YOU, my CREATOR, WHO has placed in my heart this *longing* for rest. Remove then from me all that is opposed to YOU and come into my heart to stay and rule forever. AMEN.” (From: “AT THE MASTER’S FEET” By Sadhu Sunder Singh. Translated by Halcyon Backhouse. This book is a must if you can find it. The publishers are Hodder & Stoughton; 47, Bedford Square; London WC1B 3DP. Reproduced with permission.).

This is an insight into the heart that will enter the heights of covenant. **Such a heart full of love for GOD we must ask for from HIM.** For such a heart can *only* be produced by HIS divine hand. But our covenant sealed in the blood of CHRIST *guarantees* us a heart of perfection - the heart of the Peace Offering! If we desire such a heart.

THE SIN AND GUILT OFFERINGS (Leviticus 4-5)

Redemption originates from the Burnt Offering; and, our consecration commences with redemption. When we are redeemed we are set aside for the LORD (see 2 Cor 5:15); we live for HIM, simply because we *cannot* live without HIM. Redemption through the born-again experience equips us supernaturally with a new spirit and a new heart. This represents our innermost man and the bible refers to this part of our being as needing to be strengthened (see Eph 3:16; Col 3:12-17). This is the core ministry of the HOLY SPIRIT, to produce the fruits (see Gal 5:22-23). As the overview of the blood sacrifices shows, the fire of the HOLY SPIRIT is meant to transform us into CHRIST-like persons - a total *offering* to YAHWEH **reflecting HIS glory.**

[This is why these sacrifices were instituted as covenant law! These laws reflect the central purpose of CHRIST's sacrifice on the cross. Matt 5:23-24, which is part of the law according to JESUS CHRIST, has astonishing depth as its underlying basis. **JESUS is in effect saying that Christian growth is not possible if we do not forgive.** That's why ministries dealing with the healing of the soul - in the true sense of a HOLY SPIRIT led ministry - are *vital* to the balanced growth of many in the Church. In many cases, sin has destroyed the soul so horribly that it requires pain-staking ministering, to enable normal Christian growth. Understand, that sin is the most severe form of cancer known in the universe and **it has to be destroyed - completely.**]

Heb 6:1-6, clearly states that if this part of our being is destroyed once more by continuous, deliberate transgression against the PERSON of GOD dwelling within us, then it cannot be salvaged again for we cannot be born-again a second time. We know when we are back sliding, when our conscience is seared on a continuing basis such that it becomes unreliable (see 1 Tim 1:19). The proof of the new heart is evidenced by a pure conscience cleansed in the blood (see Heb 10:22). The conscience is meant to be our guide in Christian growth and both Paul and Peter refer to the importance of the conscience. Paul in particular always moved in parallel with his conscience (see Rom 9:1) because the "new born" conscience moves under the influence of the HOLY SPIRIT (who leads us through our spirit).

The Sin Offering is meant to keep our conscience straight. A Christian must be aware of the importance of being in a state of repentance before GOD. This is the meaning of the sin offering.

[“Traditional” Christianity has always stressed this aspect of Christianity through the sacrament of HOLY COMMUNION. On the other hand, “non-traditional” Christianity has a tendency to reduce this aspect of Christian teaching to the peripherals where it is almost forgotten. That is dangerous. **Sin is a serpent, that cannot be ignored for it requires conscious effort to deal with it. Sin is the foothold of satan and he will use it - and, he means to kill.**

Great men of GOD have fallen because they allowed the serpent to grow, and when it finally reared its head they had no defence, because it had grown beyond their level of spiritual faith and spiritual strength. **Sin is the most dangerous form of spiritual warfare for it takes root in our persons and feeds on us.** Sin carries with it a spiritual dimension that will, if allowed to develop, finally become as real as physical chains of steel. Remember that satan can only touch us if he has a foothold (Eph 4:27). The blood covers us and protects us from this. **But, the blood can only protect us if we choose to deal with sin.** This is the most important protective function of the blood covering. Remember that it is an *action* step.]

Lev 4:2-3, brings out a concept of sin that we need to understand, in the words “**if a person sins unintentionally** in any of the things which the LORD has commanded not to be done, and commits any of them, ..., then let him offer to the LORD a bull without defect as a sin offering for the sin he has committed.” What is unintentional sin? It is sin that we commit unintentionally and unconsciously. [It is the sin that originates as a “natural” consequence of our sin nature; that, we commit unconsciously. It is as we are changed in consecration that this nature will diminish.] The point to note is that this sin has to be repented even if we do not recognise it.

But, what about intentional, deliberate sin that is referred to as transgression? We know from the New Covenant sin offering prophesied by Isaiah (53:5-6,12b) that the LORD JESUS died for our transgressions. Verse 10, implies that the LORD was given as a Guilt Offering. A Guilt Offering is an “extended” form of Sin Offering that covers sins for which we are deemed to be guilty through deliberate choice. Lev 5 outlines the guilt perspective of the Guilt Offering in quite considerable detail.

What separates the two offerings is the concept of “restitution” in the case of the guilt offering. When sin is premeditated it has not only to be repented but, the damage has to be repaired. This is an important concept that has valid and widespread application today in the Church.

Under the concept of restitution in the Guilt Offering, the restitution process has to be sealed before the LORD (see Lev 6:1-7). Therefore, the Guilt Offering is only made *after* restitution has been made! This is a concept that is applicable today not just between individuals but between ministries. **A ministry cannot grow under the auspices of the LORD without the Guilt Offering being made; that is the meaning of Matt 5:23-24, in the totality of biblical revelation.**

The covenant can only work effectively, and to its full extent, when it is operated with the fullness of the blood covering in operation. That is the fundamental reason why we are looking at these sacrifices. For the principles here are based on covenant law, founded on the PERSON of YAHWEH and HIS **pre-destined** plan of redemption in CHRIST. To exercise covenant, we must understand the basis of its operation.

[The fundamental application of pre-destination is in regards to how the bible is to be understood and applied - in its totality. **We cannot say that GOD pre-destines and then not apply that principle in our understanding of the word. Biblical revelation *has* to be in a continuity of revelation.** We know pre-destination is true because we know that biblical prophecy fulfilled in CHRIST is 100% accurate. So we need to apply the logical derivative of this fact to HIS word **in its entirety** and, we will see the brilliance of HIS hand on human destiny - by revelation!

Try studying the bible by faith (in the “HE is” of GOD) and see how it opens up in an astonishing manner. Faith is an integral element in the development of the mind of CHRIST. Faith in GOD is a necessary component in the development of our person.

Often our apparently sound arguments make the implicit assumption that we are GOD’s intellectual equal. I would not call this a sound assumption! But, you will be amazed how often this implicit “equalisation” is made in many books and published articles. Job 38:4b poses a simple question: **“Tell, ME if you have understanding?”** Have a look at the contextual framework in which this question is posed (see Job 38:4-6). Our understanding comes into being *only* when we realise that “HE IS”. Without HIM there is only a dark void of total despair.]

The conceptual pre-requisites to operating the covenant are hidden in the Levitical sacrifices. These sacrifices fully describe the dimensions of CHRIST’s sacrifice from a total covenant perspective. The principles are explained piecemeal in the New Testament but, nowhere is it presented in a solidly integrated operative.

The Levitical sacrifices are thus the “operating system” of the covenant in JESUS CHRIST [in very much the same manner in which computers have an operating system]. Fascinating isn’t it? Now we can see the importance of the Holy Communion in terms of being the pinnacle of consecration that ensures that our “operating system” in CHRIST is in perfect order!!! How else can you and I “remember” and make the offering of HIS blood before YAHWEH? (see Lev 1:5)

That’s why we need to bring the Holy Communion into our worship in the form in which it is supposed to operate - as the pinnacle of our worship before YAHWEH. The sacrifice of CHRIST is not some theoretical theological concept but a practical everyday application in life - it is our operating system for *living*. That’s why the apostles celebrated it everyday. That’s what the blood covenant means.

When we receive the revelation of this, our covenant will begin to assume its rightful place in our daily living - that is, as the *modus operandi* of our Christian living. Our entire walk in CHRIST is a covenant walk and, that covenant walk is figuratively represented by these sacrifices. The point is this: **CHRIST DIED TO GIVE US THE *PRIVILEGE OF DOING SO!*** This is blood covenant - an *everyday* walk *with* and *in* the LORD JESUS CHRIST.

PUTTING IT TOGETHER - THE LEVITICAL SACRIFICES IN SUMMARY

The Levitical sacrifices point to the foundation stones of the blood covenant. **The Burnt Offering** points to consecration; **the Meal Offering** points to the outworking of our consecration; **the Peace Offering** points to the growth of our inner man even as the outworking of our consecration progresses; and, the Sin and Guilt Offerings point to our state of repentance before YAHWEH.

Our covenant is the mechanism by which all of these foundationals covered by CHRIST’s one-time sacrifice become a living reality to us. Our covenant has been given in CHRIST, to ensure that every aspect of this sacrifice is real to every one of us. Consecration represents the intent of making ourselves a total offering before GOD by putting away our sin nature and putting on our new man. The outworking ensures that our offering is a tangible living reality of the CHRIST who gave us HIS life. The outworking is to be an offering of CHRIST’s ministry to a world

that is in darkness. Even as we do this, YAHWEH *causes* us to change in the image of the CHRIST we are presenting. The state of repentance is the objective mechanism by which we ensure that our sin nature is subdued and remains subdued **until the other changes within us kill it.**

All this work is called the covenant in HIS blood. This is a total covenant that we are invited to experience and grow through. HIS blood ensures that the covenant becomes our way of life in a practical everyday sense. HIS blood gives us life. **To paraphrase Lev 17:11 in the context of CHRIST's sacrifice: "The life of our total person (spirit, soul, body) is in the blood of CHRIST. YAHWEH has given us the blood of CHRIST on the altar of the cross to make atonement for our total person. The blood by reason of the zoe-life of CHRIST makes atonement for us (in perpetuity)".**

The covenant manifests a total "MECHANISM" by which our FATHER in heaven, in HIS infinite love will bring the children of HIS creative from death to life so as to glorify HIM in the perfection of HIS moral nature. **That "MECHANISM" is established in the sacrifice of the LORD JESUS CHRIST: who is the door of covenant, the assurance of covenant being, and the outcome of covenant - in terms of our being shaped and established in the image of HIS PERSON.**

THE NAME OF JESUS

The name of JESUS is the key to operating the covenant. It is not simply using the name but, actually believing and knowing the power of that name. Paul gives a succinct summary of the scope covered by this name in Col 3:17: “A

the LORD JESUS, giving thanks through HIM to GOD the FATHER.”

Earlier, we talked about the “word of HIS power”. We need to “spearhead” the spoken word of HIS power with HIS name. The word of HIS power is what Peter expressed in Acts 3:6 in the name of JESUS. Throughout CHRIST’s ministry we see the power of the spoken word. That is the spoken word made available to us in covenant. And the level to which the power of the word will manifest, is the extent to which we know the LORD JESUS CHRIST. Firstly, who is HE to you? Secondly, what is HIS word to you?

Understanding the covenant and the name of JESUS is important (and that is the main purpose of this book) but, this is just the beginning. This understanding, must translate into a living reality. This living reality of the WORD of CHRIST (John 10:17), commences with the word of faith and, is brought to fruition in personal communion (the envelope of consecration and revelation) with the living GOD.

Mark 16:17-18, declares the deeds that every Christian should be able to perform in the name of JESUS. But, the name is a function of the PERSON we know. It is only as we know the PERSON and, understand the power and authority of that PERSON, that we can use the name. Therefore please take note that all of the foregoing, expressing the name of JESUS, is derived from consecration and revelation that we have dealt with in some detail earlier. We shall therefore not address these aspects again. But, what we will address here is the position represented by the name of JESUS.

The name of JESUS, is a “covenant passport” given to the Church. E.W. Kenyon uses the term “power of attorney”; which, is to have the authority to act in some capacity (**in our case as sons and daughters of ALMIGHTY GOD!**), that has been delegated in a specific legal framework or contract. **[Our legal framework is the New Covenant sealed in the blood, that is validated by CHRIST’s presence at the right hand of the FATHER.]** The authority and subsequent actions are on behalf of the delegator - who is YAHWEH (note the phrase “**to the Church**” in Eph 1:22). But, **the delegation is “in CHRIST”.**

[Because the power of attorney is exercised on behalf of YAHWEH, it must glorify HIM. That’s why John 15:7-8 and 14:12-14 are structured in the way they are, with the glory of the FATHER being expressed through us in JESUS name. The name would not mean anything to those who are not “in CHRIST”. The name would also represent different levels of reality and authority at different levels of consecration. It also follows that there will be a threshold level of consecration at which the authority of CHRIST will manifest through our spoken word. So, we must remember to *persevere*, **for the results will come.**]

The authority of CHRIST derives from HIS position at the right hand of the FATHER (Ps 110:1,5-7). The passport to CHRIST’s victorious position (of authority - see Eph 1:20-22a) is the name of JESUS. As Ephesians 1:22b-23; 2:5-6 declares, this position of authority has been given to us in the “heavenly places” in CHRIST. Using the Mosaic Tabernacle (which is the key to having a balanced view of the New Testament) as our model, for understanding this statement, we see that the heavenlies is a covenant position in CHRIST that parallels the position occupied by the covenant tablets beneath the Mercy Seat.

And, as Paul stated in 2 Cor 3:3, these tablets are “**tablets of human hearts**”. **The heart of covenant, is the state of our heart in relation to our KING - that is the essence of consecration** (I appologise for the repetition but this is key to moving in covenant). **On the heart is written the covenant that you and I have appropriated (via faith, consecration and revelation) in the name of JESUS.** The heart expresses the covenant dimensions that are yours and mine in the personal consecrational sense as well as the personal ministry sense. [There is a “corporate” aspect as well which we shall discuss shortly.]

The pinnacle of covenant manifestation (and revelation) is described in Rev 15:5b as: “**... the temple of the tabernacle of testimony in heaven**”

was opened.” Again using the Tabernacle of Moses as a means of interpretation, we can say that the temple of the tabernacle of testimony is linked to CHRIST’s throne or Mercy Seat. From Heb 4:15-16, we see that “Mercy Seat” is an apt description of the throne of our HIGH PRIEST and KING. The point is this, we move into this realm of covenant (positionally available to all of us) - **in the name of JESUS. [And, under the cover of HIS blood.]**

The mid-tribulation Church will know by revelation what the fullness of this covenant power is. That’s why the tabernacle of testimony was “opened” - implying **revelation of the covenant** in its fullness ie., to the level predestined under our present dispensation. Rev 15:2b calls this Church: **“those who had come off victorious from the beast and from his image and from the number of his name.”** This victory derives from CHRIST’s victory as clearly stated in Rev 12:11: **“And they overcame him (satan) because of the blood of the LAMB and because of the word (the word of HIS power!) of their testimony (their covenant in action!), and they did not love their life even to death.”** This victory is therefore an expression of covenant power under the blood covering, which derives from CHRIST’s victorious position.

This power is available to us too, as it has been from the day the LORD JESUS assumed HIS position at the right hand of the FATHER - 40 days after the resurrection. The anointing upon and the infilling of the inward anointing (called the Baptism of the HOLY SPIRIT), was received 10 days hence on the day of Pentecost - with “10” denoting **completion** of consecration (see Acts 1:14). [This timing was prophesied in the Old Testament Jewish Feasts.] The problem is that we have, in the vast majority of the Church, forgotten how to tap into our covenant.

[The primary reason for this state of affairs is that we lack faith. The lack of faith is because we do not **know** the LORD JESUS in the way we should (and can!). The result is that we do not have HIS vision of a victorious Church. Worse still, we try and justify our positions by “clever” theological pronouncements of apparent truth (just examine the hidden assumptions and see). The writings one finds in the market on the book of Revelation are another case in point. The **focus** of the book of Revelation is the revelation of the LORD JESUS CHRIST and HIS victorious Church - not the Beast or the antichrist!]

We tap into covenant by the name of JESUS. As YAHWEH is immutable (unchangeable), so is HIS covenant! For the covenant is

CHRIST expressed! And this covenant in **HIS** blood is expressed within and through us by **CHRIST** in us (Eph 3:16-17).

THE AUTHORITY OF CHRIST

Up to this point, we have said that **CHRIST**'s position is key to the power and authority flowing through **HIS** name. It is by virtue of sitting at the right hand of the **FATHER** that the **SON** of **MAN** is able to bring forth this power and authority. In Matt 28:18b, the **LORD** makes a powerful statement, "**All authority has been given to ME in heaven and on earth.**" Something happened for **CHRIST** to be given this authority.

In Phil 2:9-11 Paul declares that, "**... GOD highly exalted HIM, and bestowed on HIM the name which is above every name, that at the name of JESUS every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER.**"

[For **YAHWEH** to highly exalt the **LORD JESUS**, **HE** must have done something great in a universal, cosmic sense; for we are talking of the **MOST HIGH**, **EL ELYON HIMSELF** - the Omnipresent, the Omniscient, and the Omnipotent **GOD**; the **ALMIGHTY** and **ALL-SUFFICIENT GOD** - exalting **SOMEONE** for a crowning achievement.]

In Phil 2:6-8, Paul clarifies that this position was given as a result of **CHRIST** emptying **HIMSELF** (the **WORD** made flesh) and assuming the position of a bond servant, after being made in the likeness of a man. **HE** was made like any other man, no different from us, except in terms of **HIS** sinlessness. In this fleshly likeness, **HE** was the same as us even in appearance. In this weak position, **HE** humbled **HIMSELF** in total obedience to **GOD** to the point of death; even death in the humiliation (stripped off all dignity in **HIS** nakedness) of the cross to accomplish the Plan of **GOD**.

The **WORD** is the **PERSON** of the **GODHEAD** who created the heavens and the earth (Isa 48:12-13). **HE**, by **HIS** spoken **WORD** fashioned the universe (Gen 1 and John 1:3). **HE** came to save us by not regarding **HIS** status of equality in, with or as **GOD**, as something to be grasped! This is an amazing revelation of the nature of **YAHWEH**; **HE** is entirely without pride of self and, although **HE** accepts the worship of **HIS** creation, this worship is a worship through which **HE** imparts of

HIS nature into us that we may be like HIM (and so be able to live eternally).

Our submission to GOD through true worship is our passport to “eternal being” in HIS nature. That was the example CHRIST manifested throughout HIS ministry especially, on the cross. This is a nature so incomprehensible to most of us that it clearly shows the level of our imperfectness.

CHRIST's victory stems from the fact that HE showed (demonstrated) that GOD's perfect nature was not some theoretical standard but a living reality. And, in CHRIST's victory on the cross the very existence of the GODHEAD was put in jeopardy. For if CHRIST had fallen victim to hate HE would have lost the battle on the cross. For in order to morally judge fallen angels and humanity, HE had to display the moral standard of judgement and that was what HE exhibited on the cross - *an absolutely perfect nature*. [In the same token, YAHWEH's Omniscience, Omnipresence and Omnipotence is demonstrated by the extent of the universe HE created. GOD never asks us to believe in blind faith.]

This is victory in the absolute sense. For CHRIST's victory establishes the absolute moral standard of victory over evil. That's why HE was *bestowed* the name *above* every name. That's why HIS name carries the power and authority of the GODHEAD. But, this power and authority can only be expressed in the extent to which our nature corresponds to HIS. This is the position that consecration to YAHWEH unlocks.

CHRIST's victory on the cross was the all-time greatest event in the universe - even greater than the creation - for this victory was achieved while HE was functionally devoid of all Omnipotence, Omniscience and Omnipresence (see Matt 27:46; see also Appendix 3) and against all evil. That's why the Holy Communion, in remembrance of HIS death and victory, is the greatest worship we can offer HIM and the FATHER, and this must be offered in the fullness of the HOLY SPIRIT. Therefore, Holy Communion is the climax of the Christian worship experience - that's why Peter, James and John celebrated it every day.

This is what we need to bring back into the Church in a revelational sense; and, this will signal the beginning of the Church Triumphant in this end-time period - rising in the name of JESUS.

Can you “see” the name of JESUS? It is a limitless name when expressed in HIS nature of love and truth (see Ex 34:6-7a).

For love to commence we must forgive and this forgiveness begins within the Church - it is beyond theology. For if GOD forgives to a thousand generations what is our excuse. Only then, can the Church Triumphant begin her ascent to the heavenlies in covenant power. Every theology and every doctrine is *entirely* subordinate to the LORDSHIP of the LORD JESUS CHRIST. If it is not, it is not worth the paper it is written on. **Blessed be the name of our LORD for HE reigns forever. AMEN!**

A BRIEF OVERVIEW OF COVENANT STRUCTURE

Up to now, we have for simplicity dealt with covenant as if it were purely personal in form or rather, without distinguishing between the corporate and personal elements of the covenant. We will now review the corporate dimensions of covenant - in terms of an “applications” and destiny (ultimately human destiny) perspective. The Old Covenant for instance had both a corporate (the nation of Israel) as well as an individual perspective (eg. its impact on the life of David). Before looking at the applications perspective, let us first sketch the dimensions of covenant destiny.

The bible deals with destiny through dispensations and prophecy. Dispensations are part of the descriptive preamble for understanding the development, revelation, and application of the covenant. Each covenant has been relevant to a particular dispensation although the Abrahamic covenant transcends all dispensations into eternity, having commenced as the precursor to the Jewish dispensation; and in a similar sense, so will the New Covenant - which, will merge Jewish and Gentile dispensations into a future “Kingdom” dispensation.

Biblical prophecy adds another facet by expressing covenant destiny (that is in the sense of a *predestined plan of covenant*). **The central theme of biblical prophecy is corporate covenant fulfillment** but, it also extends to cover human destiny as well. Biblical prophecy also provides a description of the boundaries of each dispensation. It is in this combination of dispensation and prophecy that one can really see the **magnitude** of biblical design and intent and its **astounding brilliance**. For nothing else on planet earth even *begins* to attempt to match this astonishing scope of

intent - aside from the fact of **actually (experientially) bearing testimony to the forecast** through thousand's of years of space and time! This very brief sketch provides us with an idea of what covenant destiny involves. What we will expand and elaborate now is the applications perspective.

The covenant is applied in both corporate and individual perspectives. We have a covenant that is applicable to each of us individually - as we express our faith and claim our individual rights in CHRIST - but, there is a corporate aspect of covenant which benefits all of us. CHRIST's atonement is one example of a corporate covenant benefit. The waves of the "latter rains" as prophesied by Joel (2:21-32) has been and will continue to be a key feature of the 20th century ministry and corporate anointings. Paul's ministry under the office of an apostle is also an example of a corporate covenantal benefit that benefits us even today via the scriptures the HOLY SPIRIT expressed through him.

[In understanding the prophecy of Joel in Joel 2:21-32, please note that the term "Israel" is used in its covenant context. And it is pointing to an applications timing when the Jewish and Gentile dispensations come together by force of *designed* circumstance, in the last "week" of Daniel's prophecy in 9:24-27 - in the sense of a global Church "Kingdom" ministry perspective as prophesied in Rev 11:15. Note that Rev 11:19 and Rev 15:5 denote the end of the same covenant "fullness" phase. This phase is heralded by the seventh trumpet - which is the trumpet call resulting in Rev 15:2. **Seven denotes perfection; which in this case, is the perfect maturing of righteous judgement into an end state of salvation.**]

The point is this. The corporate covenant although corporate in final "effects" operates through individuals. Paul operated in his office of apostle under the corporate covenant (see Eph 4:11 for background on the five-fold ministries). Although it involved him personally, it was *entirely* under the jurisdiction of the HOLY SPIRIT. And, his ministry (and its fruits) benefited the entire body of CHRIST.

Several passages in the book of Acts denote the anointing upon in operation (see Acts 2:1-4; 4:29-31; 5:3,8-9; 6:15; 7:55-60; 8:5-8; 8:17; 8:35-39; 10:44; 11:28; 13:1-3; 13:8-11; 15:12; 19:11), which is the corporate covenant exercised (beneficially towards the body of CHRIST) through individuals, called into ministry positions including the five-fold offices of Eph 4:11. In practice, the anointing upon would have operated together with the inward witness - which is a feature of the anointing within.

The effectiveness of a person operating in the corporate covenant is therefore based on his yieldedness to the PERSON of the HOLY SPIRIT. So although the anointing upon is a separate anointing, it operates in tandem with the anointing within. In other words, the extent of the anointing within, will determine both correct and effective application or, ministry under the anointing upon.

The passages denoting an anointing within are shown in Acts 3:6,16; 6:3-5,8 (Steven's miracles would have reflected either type of anointing); 8:29; 9:31; 10:19; 16:9; 17:16; 20:23-24; and 21:4. In the Old Covenant, anointings operated in the three principle offices of King, Prophet and Priest. Anointings were also given for specific tasks; for example skilled workmen (Ex 31:1-6), and probably were also given to the musicians in David's Tabernacle worship (1 Chron 16:4-6).

When we are "called" specifically into a ministry (as defined by Eph 4:11 or Romans 12:6-8) to the body of CHRIST, we will be able to operate under the corporate covenant via the anointing upon **which is solely operated by the HOLY SPIRIT** (see 1 Cor 12:11). On the other hand, our anointing within is operated at our own discretion and at our own personal faith level as we are led by the HOLY SPIRIT either directly or through our inward witness. **In practice, the anointing within will enable those called into corporate ministries to respond to the anointing upon when it is in operation.** I hope this explanation helps in the distinction between the anointing upon and the anointing within; as well as, to show that the two also (**must**) operate simultaneously and collaboratively.

We need to understand this, so that we realise that there are certain things which although covenantal are *not* permissible to *all*. Callings into the corporate ministry are typical examples. The same principle existed in the Old Covenant and, those who were severely punished for contravening this covenant stipulation included King Saul (1 Sam 12:9-11) and King Uzziah (2 Chron 26:16-21). Both of these individuals stepped beyond their corporate covenant positions of being Kings and tried to stand in the offices of prophet and priest for which they were not anointed. [This same barrier exists today especially in the case of those operating in the five-fold offices.]

To operate in the five-fold office of a pastor for instance, requires the strength and direction of the HOLY SPIRIT. Without HIM, the ministry will become a severe burden and will eventually destroy the person

physically and/or spiritually. The calling into the office is therefore the first fundamental. Functioning in this office is based on the anointing within, which is the supernatural covenant enabling power to be a Christian (this is the anointing within available to all) - and, this is the other fundamental.

A pastor should be able to minister under the anointing upon at the direction of the HOLY SPIRIT. This will enable the Pastor to function beyond his inward anointing in accordance with the HOLY SPIRIT's will, purpose and power. [If there were no anointing upon, a person would be restricted to the personal limitations of the anointing within. It is the anointing upon that breaks the yoke during ministry (see Isa 10:27b in the KJV or NKJV).] **Without an anointing upon, no one can do GOD's work in the way *HE* wants it done.**

We have discussed covenant structure so that we understand, that the covenant is a structured instrument to enable the Church to accomplish HIS purposes, from both a corporate and individual perspective - according to the pre-destined plan of YAHWEH. In exercising our covenant, we *must* understand what aspects of covenant we are *authorised* to exercise. Nonetheless, we need to understand one thing though, **there are no limits to the anointing within** and so a person not called into a ministry (five-fold) office can - depending on the level of consecration - minister in the fullness of Mark 16:17-18 and in situations similar to Acts 3:6. In principle therefore, a calling does not constitute spiritual "superiority".

THE MIND OF CHRIST

The final “conditional”, that manifests as a result of consecration, is an attribute that we need in order to exercise our covenant in its fullness - the mind of CHRIST. **The mind of CHRIST is a promise of covenant as well as a pre-requisite to exercising our covenant.** As a promise of covenant, “it” results from consecration (and revelation). From the perspective of exercising covenant, “it” is the means of understanding, knowing and applying covenant principles and promises. Much of the bible has been written so that we can extract principles and apply them. The principles that we apply and the resultant internal development process (that extends into the eternal) go hand in hand. The development process is spirallic and upwards (ie., towards YAHWEH) in form.

Paul in Phil 3:13-15 (see 3:7-9 for background), expresses this in his uniquely brilliant style (that is an expression of the state of the mind of CHRIST in him): **“Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of GOD in CHRIST JESUS. Let us therefore, as many as are *perfect*, have this *attitude*; and if in anything you have a different attitude, GOD will reveal that also to you; however, let us keep *living* by that same standard to which we have *attained*.”**

Paul’s mention of perfection here is the “perfection” of the mind. The word “attitude” is a reflection of the framework in which this “perfection” is expressed. Paul is talking of a total mind set that is reflection of the CHRIST within us that comes forth from our spirit man (see Eph 4:23). Please understand that this perfection is not an absolute - for the absolute is the LORD JESUS CHRIST HIMSELF - but a state of “being” that we continuously progress in.

[Paul in his epistles reveals an exceptionally fine mind with a highly sensitive spiritual perception or focus. (We can also catch glimpses of the brilliance of the spiritual mind of the LORD in the gospels; in HIS handling of HIS enemies and also in HIS major discourses, for example, in the Sermon-On-The-Mount and chapters 14-17 of the gospel of John). To understand Paul's writings and the extent of the CHRIST-mind in Paul (which incidentally is a product of the ministry of the HOLY SPIRIT) one must have CHRIST within. Otherwise (ie., to the natural mind), Paul's writings would appear ordinary and even foolish.

While the bible is the product of the HOLY SPIRIT, it nonetheless reflects the character of each writer and the impact the HOLY SPIRIT had on their lives. [It is in a sense a collective Meal Offering.] It is the "humanness" of human frailty and the transforming, purposeful impact of YAHWEH, that is one of the great teachings that we can derive from the word and take comfort in. The Christian life is a tangible and verifiable progression when objectively pursued.

That objective pursuit, is why we are discussing the mind of CHRIST. **For perfect objectivity is a product of the mind of CHRIST.** For, as we implied earlier (in discussing truth), just as truth has a moral basis so does objectivity. **And, it is when we understand the moral attributes of YAHWEH, that we "see" the superficiality of the philosophic "objective" drivel of this world, that is destroying the human person, family and society.**

The exact opposite is beginning to be manifested in the Christian Church as a greater "family" focus is emerging. For optimum growth in CHRIST is best expressed in the stability of family life (and ultimately as part of the Body of CHRIST). **Understand that marriage and family is a covenantal expression too; and is a training ground within which we will also see our covenant with YAHWEH being expressed.]**

Coming back to the passage before us, the "it" that Paul is talking about, that describes both the "premises and the objectives" of the mind of CHRIST is described in Phil 3:9-12. Let us study this passage and spend some time and look at it in some detail: **"... not having a righteousness of my own derived from the Law, but that which is through faith in CHRIST, the righteousness which comes from GOD on the basis of faith, that I may know HIM, and the power of HIS resurrection and the fellowship of HIS sufferings, being conformed to HIS death; in order that I may attain to the resurrection from the dead. Not that I have**

already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by CHRIST JESUS."

Paul pressed on to his death and so did Peter. John suffered in the life that he lived being incarcerated on the island of Patmos at the age of 90. But they were unafraid and they functioned in a realm that is unknown to most of us. The realm of the "victorious" in covenant. This is the realm that the mid-tribulation Church will manifest in its totality. This is the victory over the beast and satan that Rev 15 is talking about. For evil would be powerless before this Church. Even as it was over CHRIST. This is the ultimate manifestation of the mind of CHRIST.

This ultimate covenant-derived mind of CHRIST (which also expresses the covenant!) is based on:

- (1) knowing CHRIST;**
- (2) knowing (and manifesting) the power of HIS resurrection (in both personal change within and ministry dimensions);**
- (3) being fashioned within while in fellowship with HIS sufferings; and,**
- (4) being conformed to HIS death by dying to self and entering into the objective reality of CHRIST-based thought and action.**

This is the ultimate development that YAHWEH will bring about in the end-time Church.

The mind of CHRIST is a mind of faith. It is similar to the mind of YAHWEH who pre-destined Revelation 21 and 22 on the basis of faith in the PERSON of the WORD and the ministry of the HOLY SPIRIT. Faith is the creative that brought forth the universe. We are products of faith and therefore it is perfectly logical for us to be creatures of faith *in GOD*.

This is the mind expressed in Hebrews 11:1 and 3. This is the mind that triumphed at the cross (Luke 23:34). This is the mind that took CHRIST - objectively - to the cross at Calvary (Luke 22:40-46). This is the mind that overcame the temptations of satan in the wilderness at the commencement of CHRIST's ministry (Luke 4:1-14; notice that the strength of the objective mind functioned with the power of the SPIRIT). And, this was the mind that the CHILD of 12 displayed before the elders of Israel (Luke 2:46-47; notice that the HE both asked the questions and gave the answers!).

The mind of CHRIST is that which resulted from HIS sinlessness and grew until it triumphed on the cross - over all that evil and satan could throw at the LORD. Salvation was a realised objective victory in battle. It was a real battle. The Church which triumphed in the first three centuries AD, is again rising today and will defeat satan even as it is triumphantly raptured. CHRIST who triumphed cannot come for a defeated Church running away into rapture.

Our mind of CHRIST will manifest as we pursue sinlessness (and this is what Paul is explaining in our passage in Philippians 3) and it too will triumph over evil and satan. **The mind of CHRIST is an impartation and a transformation that the HOLY SPIRIT engineers within us.** It is this process of putting on or claiming the mind of CHRIST that we will be discussing in the remainder of this section.

Claiming The Mind Of CHRIST

The mind of our LORD JESUS CHRIST resulted from HIS perfect nature. But, the mind that triumphed on the cross was developed through the anointing of the HOLY SPIRIT from birth and (even) through HIS ministry. The SPIRIT of CHRIST that indwells the blood of CHRIST carries this same “perfected” anointing. It is this anointing that has been manifested within us in the new birth. It is a positional anointing that has to be developed in the power and leading of the HOLY SPIRIT in us, even as we exercise our own free will. This is the fundamental called covenant consecration.

The exercise of our free will is by the mind of CHRIST, even, as the end state of each growth step is the mind of CHRIST! We are simply talking of different states of the mind of CHRIST. The LORD came to show us that we can become the fullness of the SON of MAN (please note that there is a difference between JESUS the MAN and JESUS ALMIGHTY GOD!) through the blood of HIS consecration - that is the ultimate manifestation of YAHWEH’s grace.

The mind of CHRIST is being expressed, and will be expressed, in each of us, in our own unique personalities and wills. It is to this growing mind of CHRIST that the HOLY SPIRIT will reveal all truth as we pursue it (John 16:13-15)! Remember, we are sons and daughters of GOD (see 2 Cor 6: 16-18)!!! We have the “ultimate” career path pre-destined in CHRIST - Priests and Kings - so let’s go for it!

DIMENSIONS OF THE ANOINTING WITHIN

Isaiah 11:2, provides a summary of the dimensions of the anointing of the HOLY SPIRIT:

- (1) The spirit of wisdom;
- (2) The spirit of understanding;
- (3) The spirit of knowledge;
- (4) The spirit of counsel;
- (5) The spirit of strength;
- (6) The spirit of the fear of the LORD; and,
- (7) The spirit of truth (see John 14:17).

The mind of CHRIST is shaped by all these attributes of the SPIRIT of CHRIST. [Other parts of our person (spirit, soul and body) are also shaped by the anointing.]

[The SPIRIT of JESUS CHRIST carries the fullness of the anointing of the HOLY SPIRIT. The SPIRIT of CHRIST indwells the blood of CHRIST. The anointing is received in our spirits through cleansing in the blood, after the HOLY SPIRIT has brought forth a new spirit within us in the process called the new birth (when we repent of our sin and, confess and believe the LORDship of JESUS CHRIST over our persons). The anointing within us grows, as a result of consecration in CHRIST even as CHRIST is revealed to us. There is a second spiritual experience of the grace of JESUS CHRIST, when this inward anointing is filled to (positional) completion, when we are Baptised in the HOLY SPIRIT - by the LORD JESUS. This is the power dimension (or the dimension of “fullness”) made available for the complete manifestation of the seven attributes above.]

The word “mind”, carries with it the idea of thoughts being shaped and expressed. So when we look at the definitive passage of scripture on the mind of CHRIST, 1 Cor 2:6-16, we could conclude that wisdom is the sole fashioner of the mind of CHRIST. This is not correct. Wisdom is that aspect of our inner being that “expresses” or “actions” our inner thoughts. In our passage in 1 Cor 2, Paul is purely showing the expression of the mind of CHRIST through the attribute of wisdom. I would like to clarify this so that we do not go away with the lopsided idea that the mind of CHRIST is the mind of wisdom - yes, it is but only at the point of expression. **The mind of CHRIST is shaped by the myriad dimensions of our wondrous anointing in CHRIST before being expressed in wisdom.**

The realm of our new spirit and new heart are called the inner man. The soul (mind, will and emotions) is the part of our being that is being transformed. These parts of our person (spirit, heart and soul) communicate by “thoughts”. [Christians often talk about the “still small voice”.] The spirit is able to receive and transmit spiritual thoughts (1 Cor 2:12-14). The mind is able to do the same in the natural. The fully transformed mind of CHRIST will receive spiritual thoughts naturally - that is, the transformed mind will enable man to operate naturally in the spiritual and natural realms (the LORD JESUS was able to do this naturally - see some examples in Luke 8:29,31; 11:17; 19:2-5; 19:28-35; 19:41-44). When man fell, this natural transmission line was cut.

[A person could enter the spirit realm by emptying his mind through meditation and be (basically) at the mercy of the spirit-beings he communicates with. The bible expressly forbids such communication (see Deut 18:9-12). The mind-spirit barrier was purposely created to prevent natural man from being overwhelmed by the spiritual forces of evil. In “possession” cases, this barrier is broken.]

In consecration, the anointing within is built on the basis of spiritual impartation as we discussed quite extensively earlier. Paul summarizes this in brilliant fashion in two summaries in Colossians 3:12-17 and Philippians 4:4-9. The impartation of the attributes of the HOLY SPIRIT will also manifest in similar terms in our persons in CHRIST. This is explained in Col 2: 2-3 as follows: “... **attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of GOD’s mystery, that is, CHRIST HIMSELF, in WHOM are hidden all the treasures of wisdom and knowledge.**”

These attributes will also be available in the natural even in our secular areas of work/influence. This is the covenant principle that Moses outlined in Deut 28:13: “**And the LORD shall *make* you the head and not the tail, and you only shall be above, and you shall not be underneath**” That principle remains available to those who will believe and **submit** to GOD. As 1 Cor 2:16 declares: “**We have the mind of CHRIST**” ...if we so *choose* to objectively *pursue* one.

TAKING HOLD OF KEY ASPECTS OF OUR COVENANT

We have established that our covenant is a unique, unilateral space-time act by GOD. This act establishes the mechanism by which man can commune with GOD and expect HIS divine provision, in the natural and spiritual dimensions - through eternity. Principle covenants were inaugurated with Abraham and through Moses. We have shown that both these covenants are eternal; with the Abrahamic covenant being fulfilled through the New Covenant and, the Mosaic/Davidic ("Old") Covenant, while being superceded by the greater covenant, does however remain intact in terms of the revelation of the LORD, and the higher CHRIST-centered principles of the law of JESUS CHRIST revealed in the New.

The substantial difference between the Old and the New, arises from the experiential revelation of CHRIST and, the process by which the law would be manifested/imbued. [We are excluding the ordinances which are Old Covenant specific and oftentimes time and culture specific although, several of these ordinances reveal sound principles that are applicable today, in line with our individual consciences.] The law in the Old, was to be expressed through human effort in obedience, and by the grace made available in the tabernacle sacrifices; while, in the New, the law would be supernaturally imparted, by grace in CHRIST, even as we expressed our free will in consecration to YAHWEH.

[The law based on the nature of GOD in holiness (see Lev 19 for the basis) would be imparted to us in CHRIST as part of the process we call salvation.]

The New in this sense, incorporates an infinitely higher level of grace, not because YAHWEH was being partial, but because the higher level of grace could only be operative through faith in CHRIST.

[If CHRIST had been sent instead of Moses during the Old Covenant period, HIS sacrifice would not have been meaningful; for the people would

know nothing about GOD and HIS PERSON as revealed by the law. As mentioned above, Leviticus 19 gives us some insight into this; where, the law is seen to derive from the fact that YAHWEH is Holy, and therefore, sin is an abomination before HIM. The point is this, without the law, we would not understand who GOD is. The law had to precede the Messiah. **Nonetheless, under each covenant, YAHWEH has given HIS best to HIS people - in terms of what could be given and what could be realised.** And, those who were able to rise above Old Covenant levels were able to “see” and operate at “New Covenant” levels (see Jude 14; John 8:56).]

The New Covenant is thus the covenant that expresses YAHWEH’s PERSON. The Old expressed HIS attributes in shadow form but, the New expresses it in HIS PERSON; through CHRIST’s ministry that culminated in HIS redeeming work on the cross and, the HOLY SPIRIT’s ministry within us and to us. There are several names that YAHWEH revealed to HIS people in the Old Testament that are (or, will be) **perfectly fulfilled in CHRIST.** Several of these names were part of the Tabernacle worship that represented the core of Old Covenant expression in terms of personal and corporate consecration.

In this sub-section, we shall progressively look at these names of YAHWEH as they were revealed. And, we shall be looking at them in the fullness of the New Covenant. As we shall see, these names give us an excellent summary of what the essence of our covenant in CHRIST is, in the highest sense.

EL ELYON: Meaning the GOD MOST HIGH. This covenant name is revealed in Gen 14:18-20, and introduces (as we shall see) the revelation of our *belonging* in covenant to GOD. **This belonging has been fully established by the finished work of the LORD on the cross - through HIS BODY and HIS BLOOD.** When we celebrate the Holy Communion we are **worshipfully celebrating our belonging to GOD, in CHRIST, through the covenant elements of bread and wine.** We also commonly give a tithe of thanksgiving that recognizes the sovereign right of our GOD to receive our worship of thanksgiving. It is an acknowledgement of HIS Majesty as the MOST HIGH - infinitely greater than anything we can conceptualize as Majesty - singularly or collectively.

The essential revelation here is that GOD is to be revered through covenant worship. As we have discussed, the covenant is established - in a personal sense - in worship and communion. The MOST HIGH is holy and

is to be worshiped as such (see Rev 4:8-10) and this process of worship in turn establishes our covenant growth - individually.

Melchizedek, priest of EL ELYON, is symbolic of the role of the LORD JESUS CHRIST, our HIGH PRIEST, in our total covenant relationship with the MOST HIGH. We need to remember that we have a covenant with **the MOST HIGH!** (HE is the MOST HIGH in every sense imaginable - consistent with HIS moral attributes). We can *begin* to visualise our covenant with HIM as something like an *ant* in Malaysia having a **personal** covenant with the President of the United States. We must value our covenant - it represents a relationship in reverence and bestows upon us privilege that we wholly do not deserve. We must “see” HIS awesome Majesty. Only then will we see HIS grace towards us.

The fundamental in our relationship with the MOST HIGH is **reverence**. We need to ask GOD to grant us the fulness of the inward anointing available through the attribute of the SPIRIT of CHRIST called the “**spirit of the fear of the LORD**” (Isa 11:2). **In effect, this is the key attribute of our inward anointing that enables us to receive the revelation of WHO our blessed FATHER is.** This revelation of the awesomeness of GOD is something that is badly missing in the Church today.

[It shows in the way we conduct the business of GOD - on HIS behalf. Very often our efforts are pathetic, lacking the hallmark of **commitment** to excellence. At other times there is *willful* misrepresentation of HIM and HIS principles.]

Today there is a SPIRIT-led interest in teaching the Doctrine of GOD in our Churches. We must remember to do so with the primary objective of *creating* [the spoken word is creative] a desire in the hearts of our brethren for revelation of GOD in a personal sense in each life. We have spent some time on revelation in this book because revelation is the key determinant of covenant knowledge and application. **What is not revealed cannot be absorbed and applied.** The same process of revelation applies to the PERSON of GOD. We cannot love and serve a GOD we do not know in the very personal sense. [Loving and serving our GOD are expressions of the spirit of the fear of the LORD - Deut 10:12-13.]

The spirit of the fear of the LORD, is the attribute that we need most at the “altar of incense” (worship) in the Holy Place. It is the spearhead of holiness (2 Cor 7:1). At this point (of worship in the Holy Place), the idea of reverence is paramount: **“You shall be holy, for I the**

LORD your GOD am Holy.” - Lev 19:2b. However, the fear of the LORD also conveys the idea in a general yet all encompassing sense, that we must not take the LORD our GOD and HIS matters - lightly. **This “fear of the LORD” is a necessary ingredient to our staying in covenant. For it is this attribute *alone* that will ensure that our “I am” remains entirely subordinate to YAHWEH’s “I AM”.** That is why the LORD has given it as a necessary component of our anointing within. But, this aspect of our anointing can only grow if we desire and pursue it in CHRIST.

EL SHADDAI: Meaning the ALMIGHTY GOD, the ALL-SUFFICIENT ONE - Omnipotent, Omniscient and Omnipresent. This covenant name is revealed in Gen 17:1 even as Abraham receives further revelation of the covenant. All of the covenantal statements in Gen 17 are based on this one fact, that GOD is ALMIGHTY and ALL-SUFFICIENT. We have partially discussed this in Part I of this book. Verses 7 and 9 bring out two **eternal** principles that we need to understand and **learn to abide by**:

- (1) Our covenant is established by YAHWEH and YAHWEH alone. We have no personal claim of “achievement” to the personal attributes and benefits derived, through covenant. Our covenant life is of necessity, a partnership in submission - **consistent with HIS nature.**
- (2) We must *ensure* that we are in covenant - in a continuous sense. We must draw on YAHWEH’s grace to remain in covenant. This requires an objective dying to self by seeing ourselves as CHRIST-like beings (see Eph 3:14-21) in “pursuit” of GOD.

GOD is ALL SUFFICIENT; however, we are not all-sufficient or even self-sufficient. For us to survive in the eternal, we need HIM - in terms of HIS PERSON, HIS PRESENCE and HIS NATURE. We can only be CHRIST-sufficient. That is the lesson of history and if we do not realise this, we will repeat the tragic fiasco that is even now unfolding before our eyes. **Eternity can only exist in the perfection of GOD’s nature.** Any expression of nature not in the perfection of GOD, **will inherently destroy itself - completely.**

YAHWEH’s all sufficiency is to assure us that HE means for us to derive all our benefits from HIM. Nothing is impossible with HIM. **There is no impossibility in GOD’s FATHERhood of HIS children.** We can only realise this as we trust HIM (see Prov 3:5-6). The gap between Gen 15 and Gen 17 indicates that it was only when Abraham had realised the dimensions of GOD’s position in HIS life - in a practical sense - that the

name EL SHADDAI was given and Abraham made party to the covenant (by circumcision). **We too need to understand that GOD can only bring HIS covenant to bear on our lives in all sufficient power when we are prepared to trust HIM** (when our hearts are circumcised) as we see HIS hand on our lives - even in difficult circumstances.

We see here the translation of a covenant in position (Gen 15) to a personal covenant reality. This same process will occur in our lives. We all have a covenant in position which we have to “make” into a living reality. That requires both faith and trust; the attributes of a circumcised heart brought forth by the experiential reality of the HOLY SPIRIT within us (Rom 2:29; Phil 3:3). So the HOLY SPIRIT enables us to “see” and grow (step by step - Gal 5:16,25) in covenant and, it is in this way that HE is our guarantee of covenant.

Phil 3:3 states that **we should have no confidence in the flesh; that’s when the covenant power of the HOLY SPIRIT is released - that’s when the reality of EL SHADDAI is realised.** This is what David expressed in his Psalms so often (Ps 34 is an excellent example; note Ps 62:5-8). In Psalm 91:14-16, YAHWEH expresses love as the conditional for deliverance.

The New Covenant expression of this love is seen in the deliverance expressed on the cross at Calvary. This love is described in 1 Cor 13:4-8a. We call this love “agape”.

The love of 1 Cor 13, is GOD’s basis of design and application of covenant. 1 Cor 13:7 shows that trust is the central expression of agape. Love is the pinnacle of GOD’s law (Matt 22:37-40). The essence of the law - love - gives a clear understanding of why the law is central to covenant and therefore to a covenant relationship. Since covenant law is imparted into us by YAHWEH, we see that agape love is an impartation.

There is only one way for us to have the trust of Phil 3:3, with no confidence in the flesh, and that is *if* we have the trustful love of agape. This one conditional of agape, opens the name EL SHADDAI to us (Ps 91:14-16)! So love is another fundamental of covenant expression - from both the perspective of the law and grace. Love is therefore the focus of consecration. **Love is also therefore, the highest expression of true consecration.** And we have seen this as the hallmark of every great man or woman of GOD. That’s why we see the LORD JESUS shine through such lives - for this is the highest expression of covenant. We need to understand that power is always subordinate to GOD’s essential nature which we must absorb. Moses “saw” this in Ex 33-34.

YAHWEH-JIREH: Meaning **YAHWEH will provide**. This name was covenant revelation to Abraham (Gen 22:14) and is especially prophetic of CHRIST's provision of life - in the highest eternal sense with all the attributes of "CHRIST-likeness". This name speaks of a GOD whose provision to HIS covenant people is a guaranteed, realisable and verifiable reality. In this book we have talked about a higher life in consecration. We have talked about realising the inner treasures in CHRIST that are available to every Christian. GOD's provision is far higher than the material and this is the discovery that Paul expresses in Phil 3:7-9,14. It is the attributes of this higher life focus that we need to pursue; remembering, that whatever is pursued will be received - 100% - to the extent *pursued* and to the extent *expressed*.

Added to this, is the concept of "living" that is also implied by this covenant name. GOD means for us to live in the fullest sense with HIS provision. The LORD JESUS has provided us with the means by which we are able to enter the fulness of life (and living) by coming as "the LAMB of GOD who takes away (in the present continuous and eternal sense) the sin of the world" and "as the ONE who baptizes in the HOLY SPIRIT" (see John 1:29,33b).

The bible is (in its totality) the assurance and expression of GOD's provision. The central theology of Christianity must surely be GOD's provision. When we examine this in the deepest sense we will see that GOD's provision is HIMSELF. This is the ultimate manifestation of the name YAHWEH-JIREH. **GOD is saying that HE HIMSELF is everything that we actually need. Our actual needs are fulfilled in HIS PERSON. It is not in things derived but in HIM ALONE.** That's why the WORD made flesh is the manifestation of YAHWEH-JIREH; WHOSE purpose was/is to **make** us the *children of the MOST HIGH*.

To attain the crowning position of being HIS children, we have to become one with HIS nature. And, only HE and HE ALONE carries HIS nature - in absolute perfection. [That's why theories that CHRIST was a special creation are nonsense. HE had to *express* the moral nature of GOD - in absolute perfection - on the cross.]

That nature is the ALL-SUFFICIENT provision of EL ELYON and that nature is expressed in the PERSON of the HOLY SPIRIT within us through the anointing within - which is the manifestation of the SPIRIT of CHRIST. This is why the HOLY SPIRIT is the guarantee of covenant.

[This is also why those who classify the HOLY SPIRIT as a force are blaspheming. The guarantee requires the expression of the nature of the GODHEAD. It cannot be a force, for no force can carry the divine nature in millions of human beings on earth and in heaven at the same time, at different levels and orchestrate this at the personal level in accordance to individual needs and GOD's eternal purpose. This requires the perfect nature, omnipresence and omniscience inherent to the PERSON of GOD the HOLY SPIRIT.

This is also why the HOLY SPIRIT needs to be with us forever. For we cannot maintain this nature without HIM. So in this sense too HE guarantees the covenant. Let's read Heb 11:6. GOD is everything. HE is our LIFE. That's why we worship HIM. Nonetheless even with the HOLY SPIRIT with us, we can only carry a measure of the glory-nature (see Eph 4:13b). This makes the distinction between GOD and HIS creatures. No creature can carry GOD's nature in fulness of the SHEKINAH GLORY.]

When we begin our journey into covenant expression we see that the LORD JESUS dwells with us by faith (Eph 3:17 - which is the expression of *granting* us **"the riches of HIS glory"** as noted in Eph 3:16) and this results in the FATHER coming and abiding with us (John 14:23). This begins the process of attaining *our* "glory" status as the *temple* of GOD and the carrying of HIS nature within us - through the HOLY SPIRIT.

[This does not mean that we become gods as some cults proclaim. For the nature given us refers to HIS moral attributes and **not** to HIS essential attributes: HE is ETERNAL, HE is SELF-EXISTENT, HE is IMMUTABLE, HE is OMNIPRESENT, HE is OMNISCIENT, and HE is OMNIPOTENT. These essential characteristics can *only* be carried and maintained within GOD by HIMSELF. **No creature can express any one of these essential attributes in any sense. Even the moral attributes can only be carried to a measure** (Eph 4:13b).

Eternal life is life that GOD gives us - continuously. We can never be eternal in ourselves - ever. We draw life from the SHEKINAH GLORY of the MOST HIGH. Life in this sense includes the nature. For satan's existence is in a state of "death". In the same sense (as Matt 5:22-23 implies) there is a light of life in CHRIST and there is a "light" of the darkness of death and evil. Death is therefore a spiritual state of darkness. It is this darkness of death that constitutes man's sin nature.]

Rev 21 explains the tabernacle (or dwelling place) attaining to a “fulness” of GOD (see Rev 21:3-7; Eph 3:19-20). This fulness is a measure of our level of consecration (or expression of glory). For GOD will always fill us to the fulness (or degree of) of our consecration. This entire process is manifested under the covenant name YAHWEH-JIREH. It is a covenant process that functions at a plane that is beyond the material world as noted in Matt 6:33-34.

[That is not to say that GOD does not provide for our material needs. HE does, depending on how we live our material lives in relation to HIM. However, this material provision is in a realm that is entirely subordinate to the higher level spiritual realm of the New Covenant. And material provision, is subordinate to YAHWEH’s spiritual objectives for our lives; especially, in relation to our specific *needs* in overcoming our sin nature.]

HIS provision of that which expresses a measure of the fulness of HIMSELF is something *exclusive* of the material and is *only* available to HIS children in CHRIST. The covenant name YAHWEH-JIREH therefore does not in the New Covenant context pertain to material provision but, to the eternal provision of HIMSELF - ETERNAL LIFE in the fulness of its meaning (1 John 1:1b). The material that we draw from HIM functions in a subordinate realm covered by the Old Covenant that does “exist” at the lower level. This means that in exercising our covenant “efficiently” we should be focussed on the spiritual and the material will automatically function as Matt 6:33-34 implies.

All of the next seven (the number of perfection) covenant names we will discuss actually express aspects of YAHWEH-JIREH. And although they do have expression in a material or natural sense they all point to the eternal as the ultimate expression. This explanation may not be palatable to some but, we have to see this in the context of the covenant law of CHRIST in Matt 5-7; especially, Matt 5:48: **“Therefore you are to be perfect, as your heavenly FATHER is perfect”**. We can choose to function at the Old Covenant realm but this is not the realm of covenant in the heavenlies.

In the same token we can see that individuals in the Old Testament did function in the heavenlies - the New Covenant realm hidden (or “shadowed”) in the Old **but available to those who would pursue YAHWEH to the exclusion of the material world**. The Old Testament tells us that Enoch (Gen 5:24) and Elijah (2 Kings 2:11) were raptured. Elisha had the confidence to claim that he stood in the very presence of GOD (2 Kings 3:14). Moses walked so closely with GOD that GOD

showed him HIS very glory. **These men saw YAHWEH as an end in HIMSELF. So must we. May the reality of YAHWEH-JIREH consume us. AMEN!**

The best expression of YAHWEH-JIREH is perhaps found in the following verses from Psalm 34:8-9:

“O taste and see that the LORD is good;

How blessed is the man who takes refuge in HIM!

O fear the LORD, you HIS saints;

For to those who fear HIM, there is no want.”

YAHWEH-ROHI: Meaning YAHWEH my shepherd. This name was covenant revelation (in an experiential sense) to Jacob (as it was to the nation of Israel on the journey to the promised land and, as it was to many individuals such as David later on). We see this experiential revealed in Gen 49:24b-25, when Jacob blesses Joseph. He tells Joseph that his blessings are from **“the hands of the MIGHTY ONE of Jacob (from there is the SHEPHERD, the STONE of Israel)”**. Jacob then goes on to detail the blessings from YAHWEH. It is interesting that in Psalm 23, the same theme of blessings are presented and the SHEPHERD is to guide us through the darkness to these blessings.

This idea of “shepherding” outlines the fundamental basis of YAHWEH’s approach towards us. **HE is our FATHER, the PROVIDER, WHO SHEPHERDS us (singularly and collectively) to our provision of blessings.** Note that Ps 23:5-6, equates blessings with the anointing of GOD. The anointing (upon - when David wrote/performed this Psalm) has led David to the point where he desires to dwell in GOD’s presence forever. **How much more should our anointing within bring forth within us.**

[The “STONE” denotes the MESSIAH being the CORNERSTONE as well as the ROCK of foundation. The implications are with regards to covenant “building” of our lives (temple) singularly and collectively.]

The SHEPHERD Leads

The SHEPHERD refers to the leading of GOD that is ordained by covenant for/in each of our lives (ie., **we are to expect to be led**). The leading is necessary to the realisation of our predestined covenant position. The purpose of the leading is to grow in CHRIST and also to do HIS work.

We experience GOD's leading through our inward anointing in the same way that 1 John 2:27 mentions that we are taught through the anointing.

It is no surprise that the LORD in John 10:27 says that: **"MY sheep hear MY voice, and they follow ME."** We receive GOD's leading principally through the written word. Other leadings are through the inward witness, the voice of the human spirit and the voice of the HOLY SPIRIT etc. And, these leadings should *never* contradict the principles of the word. Therefore, before we pursue leadings by these "secondary" means it is important that we pursue a firm grounding in the word especially, in terms of its principles - by revelation.

The leading of the LORD is central to consecration (which in the highest sense is the pursuit of HIM), as well as to being obedient in carrying out the work HE has planned for us. It is particularly important to our effectively operating under the anointing upon. The instruction not to quench the SPIRIT in 1 Thess 5:19 particularly, refers to HIS leadings.

[It takes time, patience and perseverance in the word, prayer and worship to be sensitive to the leadings of the HOLY SPIRIT. If we keep at it, we will succeed. We must begin by being sensitive to the inward thought process especially when reading the word. There are two primary sources of inward thoughts. One is from the human spirit (see Romans 1:9a; 8:4-6; 8:14-16; Eph 4:23-24) and the other is from our fallen mind (which is in the process of renewal - Romans 12:2).

The born again human spirit operates in an atmosphere of peace and calmness because it is in communion with the HOLY SPIRIT (1 Cor 6:17). On the other hand, in the context of spiritual things or, where the guidance of GOD is being sought with regards to secular things, the mind can operate erratically, at the spur of the moment and/or in fear. The reason is that, when faced with expressing faith, the unrenewed or partially renewed mind will be "naturally" uncomfortable.

The LORD JESUS operated in the faith realm - naturally and perfectly. GOD the WORD, in creating the universe, operated by faith (and also omniscience - in fact, in YAHWEH faith operates in the perfection of HIS omniscience). The FATHER, who has predestined HIS creative, has also operated in the faith realm. **To us - potentially - the faith realm is extremely powerful - when operated in the moral likeness of GOD.**

We operate by reasoning, and to most of us this seems to be an apparently "infallible" approach. The reason why we think so is because we normally neglect the fact that we do not have all the facts; or, the fact that

even if we did have all the facts, we may not understand them or have the wisdom to apply or interpret the facts. The mind of CHRIST alleviates these problems and the mind of CHRIST will be able to operate in perfect balance between the intellectual (remember, that the SON of MAN also operated with astonishing intellectual brilliance) and the faith realm. The faith realm is where we operate on the basis of who YAHWEH is - tapping into HIS omniscience that is, when our spiritual intellect (ie., the level or measure of our mind of CHRIST) is inadequate.]

Sometimes the mind operates under the direct influence of satan. This does not mean that one is possessed! This “leading” is best explained in terms of our receiving - “from out of no where” - evil or lustful thoughts for example. But, satan also operates more subtly. For example, when we react to others with spite, venom, unjustly etc. Ever notice these things happen during Church Committee meetings! When satan operates human passions move in full sway - anger, jealousy, spite, self-righteousness etc. That is not to say that every time our emotions operate satan is at work! But, we should check internally to see who is in operation. Our born again spirit will “tell” us clearly when something is not right.

The SHEPHERD Cares

We have talked about GOD’s leading. We have ascertained that GOD’s leading is to enable us to be a blessing and to be blessed. Our SHEPHERD also cares. The testimony of the LORD’s life and ministry on earth that culminated in the finished work on the cross portrays this in very explicit manner. **Often times we forget that GOD cares.** When we look at HIS nature expressed in the written word we know that HE hurts from our sin.

One can discern the sorrow in reading this passage from Ezekiel (18:31-32): **“...For why will you (choose to) die, O house of Israel? For I have no pleasure in the death of anyone who dies,’ declares the LORD GOD. Therefore, repent and live.”**

The LORD JESUS expresses this in Luke 23:27-31, even as HE carries the cross of HIS own crucifixion, when HE implies that the pain of death in sin is so much greater than the pain and anguish of the cross that He was going to face. [The Roman destruction of Jerusalem in AD 70 was, inspite of its extreme horror, merely a “figurative” representation of the death in sin. The horror of sin is something we often fail to truly appreciate. **That is why so much of the Church is caught up in the superficial of charity**

instead of soul saving.] HE was infact looking at the situation from HIS perspective of FATHER in the GODHEAD and the sorrow HE felt from the sinfulness of man.

HIS caring must be reciprocated by our trusting. Trusting GOD is a mindset of great peace, joy and inner strength. Another facet of HIS caring is that we must in turn (as part of covenant obligation) express HIS caring in our ministries within the Church and to the world outside. We will draw from the SHEPHERD's "caring heart" and experience the wonder of it in our lives if we are willing to express care towards others.

The SHEPHERD Protects

Deliverance from satan, sin and the sin nature is GOD's great provision. For this is protection in the eternal sense. Psalm 91 expresses GOD's protective in both the natural and spiritual realms. While there is a 100% guarantee on the spiritual, the natural is subordinate to the greater objectives of the spiritual in the corporate sense. So we always see, that men of GOD who have died for the faith **always** bring forth a rich spiritual harvest.

YAHWEH-ROPHE: Meaning YAHWEH heals. This covenant name was revealed to Moses in Ex 15:26 and has a clear conditional attached to it, that continues today in its New Covenant perspective: **"if you will give earnest heed to the voice of the LORD your GOD, and do what is right in HIS sight, and give ear to HIS commandments, and keep all HIS statutes".**

[A skill that we need to learn under the guidance of the HOLY SPIRIT is to "see" the Old Covenant conditionals in their New Covenant perspective. This is a manifestation of the mind of CHRIST. And we will then appreciate the hidden riches and deep relevance of the Old Testament.]

Let us briefly outline the conditionals of healing. **Firstly**, we are required to listen to GOD; principally through HIS word (by abiding in it), but also by keeping our consciences **unseared** by disobedience (1 Tim 1:19) and incorrect expression of faith (1 Tim 3:9). **Secondly**, we are to be righteous through faith in CHRIST. **Thirdly**, we are to express the commandments in our lives - naturally, as these laws are imparted to us in consecration.

All of these are attributes expressed in the process called “covenant consecration”. YAHWEH-ROPHE is a covenant name available in consecration. But, this consecration has to be evidenced in faith. There is also another caveat to this covenant name that is revealed in the context of Ex 23:25: “**you shall serve the LORD your GOD.**” Our consecration is to be evidenced by our service - in the name of JESUS - to GOD.

[Divine healing is a controversial topic in the Church. But no one can deny that YAHWEH heals. What we do disagree about is how and when healing does or doesn’t occur. The reason why we disagree is because we cannot see the hidden facts by which YAHWEH bases HIS moves (see Jer 17:10). Outlined below are a few perspectives on divine healing from scripture.

- (1) Whatever may be our position on healing we must understand that **there certainly is a covenant position of consecration where disease is non-existent.** The LORD JESUS showed that in no uncertain terms, in HIS personal life as a MAN **under the then existing Old Covenant.** HE could also heal all disease and sickness (Matt 4:23-24) although, there were instances where HE **chose** not to heal (see Matt 13:58). The point is, there are no impossibles with GOD and HE is as much the HEALER today as HE was in the early Church; although, HE does choose not to heal.
- (2) In Matt 10:1, we read that HE gave the twelve authority “**to heal every kind of disease and every kind of sickness**”. This is an appropriation of covenant power in grace. (In this case it was Old Covenant grace through the anointing upon). We also know that GOD’s grace does manifest and, where faith is expressed, this grace does bring about healing. In the years ahead as the Church progresses in covenant consecration, we will see corporate annointings manifest like never seen before. Those who wish to minister under such powerful anointings must be in deep consecration before the LORD - with the focus on *serving* GOD. **The point is, GOD does want to use us as vehicles to bring forth healing.** And, divine healing is a **necessary** component of Christian Ministry.
- (3) Disease exists either directly or indirectly as a result of sin. Disease hits anyone and is not necessarily the result of personal wrong doing (John 9:3) although, it can be. Disease in the natural is both physiological as well as psychological (which often has an associated spiritual dimension to it). But, YAHWEH heals every kind. We have a covenant

that offers healing and we should always pray and claim in faith the availability of healing by faith.

However, we need to also understand that there is much more than faith involved in healing and if we only stress faith as the necessary pre-conditional then we are not giving the proper/full remedy. Also, biblical faith is not a mental faith state but a faith in the “HE is” of GOD (Heb 11:6). This faith is born of consecration. We must remember that there is a conditional of consecration applicable, particularly, to the “maturing” Christian. And, above this is the necessary focus of serving GOD in and by our lives.

Nonetheless, inspite of the foregoing, the greatest “imponderable” (or variable) is YAHWEH’s grace. That grace (for example, through the gift of faith, the gifts of healing, etc) manifests with the anointing upon. We may not know why someone gets healed and why someone else does not but, we know GOD does. And, HE has good reasons, based on what HE is able to evaluate and prefigure in HIS wisdom. Moreover, HE does not have to explain HIMSELF to us! Even if HE does, we will most probably not understand HIM, because we do not have the fullness of HIS nature or HIS perspectives.

(4) Another point is that there is a sickness unto death (see the implications of John 11:4) and obviously GOD has other objectives that we may not have the wisdom or understanding to perceive; although, I believe that when this is the case we can perceive it in our spirits. That’s why the LORD was able to say that what happened to Lazarus was not a sickness unto death (in John 11:4).

{Often when we read the gospels we fail to realise that the LORD JESUS operated as a MAN in HIS ministry on earth (although HE is also TRUE GOD). Phillipians 2:7 in combination with John 1:1-4 says, that the WORD made flesh emptied HIMSELF (i.e., HE made HIMSELF functionally devoid) of HIS Ominiscience, Omnipresence and Omnipotence. Although, the LORD JESUS could have chosen to operate in those dimensions, HE never did while on earth. HE simply operated under the fullness of the anointing given to HIM by the FATHER through the HOLY SPIRIT (see Luke 4:18-20 and then Isaiah 61 to Isaiah 62:5 for the full scope of the anointing of Christ and how it has and will manifest through the Church). See Appendix 3 also.}

When this is the case, then we should minister to the inner man and prepare the individual to meet his FATHER. That too is part and

parcel of covenant promise; that we depart in the joy and confidence of knowing we have an eternal future. It also is a powerful witness of the reality of GOD to the non-Christian.

(5) How should we treat the subject of divine healing? We should always teach and preach healing. **This requirement to always minister healing is mandated by CHRIST's sacrifice (Isa 53:4-5; Matt 8:17; and 1 Peter 2:24).** To the maturing Christian, consecration in line with Ex 15:26 that leads to revelation of these verses (on CHRIST's sacrifice) is key to being healed. Consecration should also lead to a focus of serving GOD with our lives so that we have a higher purpose in life that will enable us to focus on the PERSON of GOD.

Those of us who are called to ministries, where divine healing is required, should learn how to flow with the manifestation of the anointing upon, so that the HOLY SPIRIT is able to use us fully as HIS yielded vessels in ministering healing under the New Covenant promise.

However, we must also remember that we can minister healing through the anointing within. **That we do so is equally important.** For this is a key element of practical "sonship" to the FATHER.]

The name YAHWEH-ROPHE, represents a covenant position and a (positional) promise to heal but, the expression of this covenant promise has the superior objective of the eternal. And, it therefore works best and most effectively when the superior is pursued or focussed on - through consecration and service - as the passages from Exodus point out. [Notice that these elements are in line with the Levitical Sacrifices of the Burnt Offering and the Meal Offering.] **The ultimate manifestation of this healing is when we are bestowed with our heavenly bodies of "imperishability" (see 1 Cor 15:51-54).** So this covenant promise is ultimately 100% realised.

The Covenant Realm Of GOD's Will And Purpose

The experience of healing in the natural realm, enables us to see a realm of covenant that we have not discussed so far. And, this is that the entire covenant process functions in the realm of **"the will and purpose of GOD our FATHER". The covenant does not make GOD our servant. GOD's covenant promises function in the realm of HIS sovereign will and HIS perfect nature.** This is the primary reason why the covenant is revelation in consecration (through grace) and not a theological or legalistic covenant

expressed in carefully engineered verbiage. We operate in covenant under the leading and guidance of the HOLY SPIRIT - in faith and in trust. We also grow into it, consonant with the impartation of HIS glory nature within, as HE leads us.

The covenant expresses a relationship with GOD. We cannot separate covenant from relationship. Relationship drives covenant revelation, understanding, application and expression. Yes, the covenant has an infinite scope but that is entirely subordinate to WHO YAHWEH is to us in the very personal sense. It has to be so or, we will misuse it.

Healing shows us that, if GOD is regarded as a “utility” to pander to our material or natural needs and wants without due consideration to HIS PERSON and HIS objectives then, no healing is likely to take place. Even if it does, it is likely not to remain in place. There is an important principle here that we need to understand and never forget. We cannot make use of GOD.

If our ministries pander to our egos then we can be sure that one day we will weep as we see the serpent in our bosom - that we have nurtured - rise to destroy us. We must not mistake GOD’s grace for ignorance (or compromise) of principle or law. YAHWEH is RIGHTEOUS.

YAHWEH-NISSI: Meaning YAHWEH my banner. This covenant name was revealed to Moses in Ex 17:14-16 after victory over the Amalekites. In the New Covenant this represents victory over the spiritual forces of darkness that imprison man - consistent with CHRIST’s victory on the cross.

So, here we are talking about victory in our covenant-based lives and ministries. That is victory over our nature, and circumstances and situations around us, not in the worldly sense, but in a triumph of GOD’s power being manifested through submission of ourselves to HIM and, **expression of “agape” love towards others.** We have talked about CHRIST’s victory and, we need to understand that our covenant manifests in victory (see Rev 15:2,5) in the same way - **and in the context of the same principles - as CHRIST’s did.** That has been the true Christian witness which has shone even in times of the greatest darkness (even as Elijah found out in 1 Kings 19:14,18).

That we will have to express a CHRIST-like witness is a statement that will not be palatable to many, for many would like to believe that our victory

will parallel victory in the worldly sense. Many others perceive victory in the Old Covenant sense and, yes that **can and will occur** as we move into the covenant. **But**, the highest level of victory will be consistent with the New Covenant higher principles. **And, the main realm of victory will be in the spiritual as we set those who are in bondage free in the name of JESUS.** [Life is in the spirit. “Zoe”-life is an impartation to our spirit.]

YAHWEH-NISSI is the covenant name that governs the realm of victorious ministry. YAHWEH-NISSI is therefore YAHWEH's promise to provide the means by which man can be free from the bondage of sin and the sin nature - if man so chooses. This victorious covenant promise, in the fullness of the power available in the name of JESUS, is available to the Church - **NOW**. The question is not whether GOD has provided but rather, whether we are willing to take hold of what has been given. YAHWEH-NISSI is the assurance that the victory at Calvary is complete. Hence, this covenant promise of power is available in its fullness today.

In order to move into the fullness of covenant power, there is a commensurate sacrifice to make. As we saw earlier in the short discussion on the mind of CHRIST, Paul and Peter manifested a personal victory in their lives even as many others have done throughout history; oftentimes, even unto death. The book of Revelation talks about this being manifested on a broader and larger scale globally. This is the ultimate covenant victory that Rev 15:2 mentions in no uncertain terms.

Our carnal minds may shudder at this but, we must realise that, as was the case with Stephen (in Acts 7:55-60), GOD's grace will be given in all sufficiency even unto death. **The point is, there is no victory without true commitment. This commitment is left to our freewill expression. However, such commitment is entirely a reflection of the CHRIST likeness that we have pursued. This commitment too, is GOD's grace (but, we must desire to be committed).** This is New Covenant commitment that is represented by the covenant name YAHWEH-NISSI. Commitment is where victory is established - positionally, in a personal sense.

[Why does GOD decree this to be so - in this manner? I think it is because it is the only way others will see evil for what it really is. That is, to be confronted by evil and being *forced* by conscience (even a fallen one) to make a choice to be part of evil or not. {The judgement mentioned in Rev 20:11-15 which parallels that of Matt 25:31-46 is (I believe) for such as these, who do not come to CHRIST.}]

In the context of human history we have seen how easily the human psyche accomodates the evil of man. And, we have seen in Church history how so many lives were given to CHRIST after someone else had sacrificed their own life. CHRIST's personal example sets the standard. In my personal life, I know that while I tried so often to dismiss Christianity as rubbish, I could never dismiss CHRIST's sacrifice; for something always told me that that was 100% pure goodness that only GOD could manifest.]

It is in this highest commitment, that the true and ultimate meaning of the passages in Phil 4:13,19 are found experientially. Phil 4:7-9, gives us an insight into how this is achieved through the real presence of our LORD in our inner man. We can now see why Paul mentions GOD's grace so often. All covenant actions are manifestations of GOD's grace in our lives. [From a covenant perspective, we can see that grace has many facets to it.]

The highest growth level of the anointing within that we can experience on planet earth is *total* and *complete* commitment to CHRIST; and, this too is the manifestation of HIS *grace* in the covenant name YAHWEH-NISSI. **Covenant victory *always* exists in the *grace* of the *fragrance* of CHRIST's sacrifice and victory that stands before the MOST HIGH. This is the covenant promise of YAHWEH-NISSI our banner - expressed in the victorious name of JESUS and in the blood of JESUS; GOD's greatest PROVISION in HIMSELF - victory over sin and death.**

YAHWEH-M'KADDESH: Meaning YAHWEH WHO sanctifies. This name was revealed to Moses in Ex 31:13. **Only** YAHWEH can sanctify us. Holiness can only come by divine impartation from HIM. This book addresses this aspect of covenant in some detail. We must always remember the principle that change is brought about by GOD. We cannot do it in our strength. **Our** "I am" derives **entirely** from GOD because that is the **only way** it will not destroy us. The manifestation of the LORD JESUS within us and through us is the net impact of sanctification in our lives (see 1 Cor 1:30).

In discussing the covenant name YAHWEH-NISSI we talked about commitment. The process of "receiving" commitment to the LORD is what consecration is. Consecration also implies a setting aside of ourselves for a specific purpose as revealed by the LORD. The objective of our lives is to serve GOD the best way we can (Deut 10:12-13) **in accordance with HIS provision.** Consecration is provision from the LORD. It is as we are increasingly sanctified that we increase in our commitment. What the LORD

places within us is HIS “likeness”. This is the nature and being that remains through eternity. This is the nature and being that grows explosively within us, manifesting as the tabernacle of GOD.

It is consecration that is the true catalyst by which we serve the LORD. **We could serve GOD for many selfish reasons; but, consecration is the process by which the wrong reasons are put to rest permanently.** We all start off with some degree of wrong motive. We know this. We also know that this can be changed if we present our wrong motives before the altar of repentance - in sincerity and truth. We know that if we ask for the grace to be committed to this change, this change like all other change already accomplished within us, will take place not only because all things are possible with the LORD but, **because it is in HIS will to perfect us.**

YAHWEH-M’KADDESH is the covenant assurance of GOD’s provision to change the impossible. This is covenant guarantee that all change will be accomplished in accordance with the perfect heart of the SON of MAN: **“Hear, O Israel! The LORD is our GOD, the LORD is ONE! And you shall love the LORD your GOD with all your heart and with all your soul and with all your might. And these words, shall be on your heart”** (Deut 6:4-6). **That this will be so in fulfillment of covenant law which, is the guarantee of the Peace Offering at the cross. “I will put MY SPIRIT within you and cause you to walk in MY statutes,”** says the LORD (Ez 36:27). This is the end product (and provision) of the covenant guarantee of YAHWEH M’KADDESH.

YAHWEH-SHALOM: Meaning YAHWEH is peace. This name was revealed to Gideon in Judges 6:23-24. This is the peace that derives from the presence of GOD; for HE alone is able to give this peace. It is HIS provision for our well-being in a world in turmoil. In John 14:27, we see the LORD making the offer of HIS peace saying: **“Peace I leave with you; MY peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful.”**

The framework underlying GOD’s peace is outlined in the following self-explanatory verses. Note that this peace guards us in our inner man and is the atmosphere within which the LORD operates in our inner man. This peace is an impartation; a fruit of the HOLY SPIRIT (see Gal 5:22). **“And the peace of GOD, which surpasses all comprehension, shall guard your hearts and your minds in CHRIST JESUS. Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence**

and if anything worthy of praise, *let your mind dwell on these things. practice these things; and the GOD of peace shall be with you.*" - Phil 4:7-9. "And *let the peace of CHRIST rule in your hearts to which indeed you were called in one body; and be thankful.*" - Col 3:15. Inner peace and joy are the key determinants of godliness as opposed to worldliness.

Peace is the tangible experience of the result of consecration. YAHWEH-SHALOM is the guarantee that GOD will guard us with HIS peace. This is the grace to do the impossible unto even death - see Acts 7:55-60. **This is the peace of another reality from that of the world, which Stephen experienced - the SHIELD, of HIS beloved MASTER's PRESENCE.** Notice the sequence of revelation in the names of YAHWEH so far. It is a process of revelation leading to oneness with HIM as we shall see.

YAHWEH-TSIDKENU: Meaning YAHWEH our righteousness. This name is a New Covenant name revealed to the prophet Jeremiah (23:6). We have discussed this name earlier but, we need to remember that righteousness is provision from GOD; for HE ALONE is righteous. True righteousness is a product of the mind of CHRIST which will manifest through its attribute of godly wisdom - in CHRIST (1 Cor 1:30).

Righteousness is the basis upon which (the outworking of) the Meal Offering is expressed. **Righteousness is the expression of commitment to GOD and consecration before GOD.** Our ministries must be an expression of the righteousness received from GOD. **That is to be the sweet expression of the fragrance of CHRIST's offering** that stands in perpetuity before the FATHER.

Whatever may be our theological viewpoint, our conduct mustn't dishonour CHRIST. This is the revelation of the "spirit of the fear of the LORD". This *reverence* is part of righteous expression that we often neglect. The LORD JESUS CHRIST is ALMIGHTY GOD and we need to revere HIM in our actions. Righteousness therefore includes the expression of *excellence* - moral and spiritual - in the business of GOD that we each, everyone of us, conduct everyday in the world we live in.

As ambassadors of CHRIST (see 2 Cor 5:20-21), responsibility for the name of CHRIST rests with "me" personally. "Am I representing my precious CHRIST worthily with reverence?" This intention is where true righteousness begins. In the words of Paul, the sacrifice of CHRIST was

made so **“that we might become the righteousness of GOD in HIM”** (2 Cor 5:21b). So it is the **SACRIFICE** (which **ALMIGHTY GOD** honors above everything else - see Phil 2:9) that is dishonoured when we act unrighteously.

YAHWEH-TSIDKENU is GOD’s assurance in covenant of HIS willingness to impart righteousness to us. That’s HIS provision as our PROVIDER. Our righteousness expressed is therefore the measure of the **“PERSON”** of **CHRIST** we have **“received”** within. This isn’t some utopian ideal but a necessity for effective ministry.

YAHWEH-SHAMMAH: Meaning **YAHWEH** is there. This “final” name reveals the **GOD WHO** is always with us. Nothing happens to the covenant child of **GOD** that **HE** has not permitted - even in circumstances that are totally confusing and difficult to understand. It is important for us to remember that **HE** is there with us in every situation and that when the situation is passed we will have triumphed (and grown) in **CHRIST**. But, there are deeper realms to this covenant guarantee of HIS PRESENCE.

This name was revelation to the prophet Ezekiel (48:35), and has very deep meanings tied to the prophetic vision of the Messianic temple that commences from Ez 40 onwards. The temple, even as we are the temple of **GOD** (see 1 Cor 3:16-17), is the essence of covenant - **YAHWEH**’s greatest provision HIS very presence. As verse 17 of 1 Cor points out, the temple of **GOD** is holy. Eph 2:20-22, points to the “singular” temples being fitted together to become a holy temple in the **LORD** - a dwelling of **GOD** in the **SPIRIT**. **1 Cor 6:17, brings out the fact that we are each one spirit with the LORD.** It is this oneness of spirit that makes us the temple of **GOD** (1 Cor 6:19-20).

The purpose is for the glory of **GOD** to fully manifest in us - to a fulness of **GOD** (Eph 3:19-20; Rev 21:3-7) as we discussed earlier. This brings **GOD**’s provision to a level of completeness. **YAHWEH-SHAMMAH** is therefore, the assurance of the realisation of the fulness of **YAHWEH-JIREH** - our “provision” - within ourselves to the level of our consecration in **CHRIST**.

The vision of Ezekiel is one of the mystery portions of the bible although, several speculative commentaries on this passage have been written. While we will have to wait for the timing of the **LORD** for true revelation on this passage, there are nonetheless important principles we can extract that are relevant to our understanding of the covenant name **YAHWEH-SHAMMAH**.

Ez 43:7, presents the necessity for us to realise that the reality of YAHWEH-SHAMMAH is accomplished by the establishment of HIS sovereign rulership over our lives - forever. Note the verse: **“Son of man, this is the place of MY throne and the place of the soles of MY feet, where I will dwell among the sons of Israel forever.”** [See Rev 21:3-7 for a similar reference although, the passage in Revelation is the ultimate manifestation for a new beginning of man in a complete sense.] What is represented by this verse from Ezekiel is, a point of consecration that YAHWEH-M’KADDESH will bring us to.

Ez 43:12 states this in another way; that there is a *law* associated with the establishment of YAHWEH-SHAMMAH within us (temple): **“This is the law of the house: its entire area on the top of the mountain all around shall be *most holy*. Behold, this is the law of the house.”**

Paul in 2 Cor 6:14-18, explains several important elements of this law and presents them as a separateness between CHRIST and Belial. In Ez 42:20b, mention is made of the purpose in the design of the temple: **“to divide between the holy and the profane.”** Paul’s passage is presenting the fundamental that our covenant with YAHWEH in CHRIST is sacred. It cannot be combined with any sort of covenantal relationship embodying the forces of darkness. We can be in the world but no covenant relationship that binds us to, and with, the world is allowed. This is a spiritual law of holiness that underwrites the essentials of our covenant with YAHWEH.

Relationships, partnerships and objectives of life which **prevent** us from being **holy** vessels to the LORD our GOD are a contravention of GOD’s covenant law of holiness relating to the “PERSON” of YAHWEH-SHAMMAH. **Yes! GOD is there for us always but HIS presence is holy. To draw from HIS “PERSON” requires a oneness of spirit in holiness that manifests as reverence for HIM - the product of the anointing that is the “spirit of the fear of the LORD”. So we have to make the objective pursuit of 2 Cor 6:16b-17, a central theme in our life so that, we can operate under the covenant grace of 2 Cor 6:18 - “sonship” to ALMIGHTY GOD our FATHER.**

This describes the essence behind the covenant relationship we are required to have with ABBA FATHER. The revelation of ABBA FATHER is not mere mental acknowledgement of sonship but a revelation by the HOLY SPIRIT (see Rom 8:15-16). **[The spirit of adoption mentioned in Rom 8:15b is revelation to operate as a son or daughter of GOD. Gal 4:6 expresses this in another way.]** Eze 44:28 describes “sonship” as the

realisation that: **“I AM their inheritance! ... I AM their possession!”**
The revelational realisation that GOD is our *everything* - is the full meaning of YAHWEH-JIREH.

There is purpose behind all this for manifestation TODAY as well as in the “millennial future”. Let us look at Ez 44:15-16 and 23-24 selectively to determine YAHWEH’s purposes for the “sons of ZADOK” (see note below): **“... the sons of ZADOK ... shall come near ME to minister to ME; and they shall stand before ME to offer ME the fat (of worship and communion) and the blood (of atonement and sanctification),’ declares the LORD GOD.**

‘They shall enter MY sanctuary (the MOST HOLY PLACE); they shall come near to MY table to minister to ME and keep MY charge. ... They shall teach MY people the difference between the holy and the profane, and cause them to discern between the unclean and the clean. And in a dispute they shall take their stand to judge (implies a state of righteousness in being); they shall judge it according to MY ordinances (implies a fulness in impartation of the law). They shall also keep MY laws and MY statutes (as outlined by the Levitical sacrifices - the law of covenant - that we discussed earlier) in all MY appointed feasts, and sanctify MY sabbaths.’”

[The sons of ZADOK are the faithful in CHRIST - true sons and daughters of the FATHER. Historically Zadok was a descendant of Aaron (1 Chr 24:1-3), who was loyal to David (2 Sam 15:24-29) and remained loyal in the light of Adonijah’s usurpation (1 Kings 1:8-26). He was trusted by David, for David to command him to anoint Solomon (1 Kings 1:32-45). Eze 48:11 describes the spiritual significance of the sons of Zadok.]

The passage from Ezekiel that we have quoted gives an excellent description of active “sonship” to our FATHER. May all of us rise to positions of active “sonship” to ABBA FATHER in HIS grace and mercy.

Final Remarks

We have summarized those elements of our covenant that YAHWEH has revealed as the core of HIS covenant with us. This core is so important that HE guarantees each element with HIS holy name YAHWEH - **“I AM WHO I AM”**. Therefore, it is important for us to focus on these elements in CHRIST (through prayer and confession) and we will surely be richly blessed. Note CHRIST’s prayer in John 17:6, which states that HE has

manifested YAHWEH's name. **So must we in a measure of the perfect SON of MAN. As (partially) shown in 1 Cor 1:30, all of these elements are fulfilled in CHRIST. They are therefore open to us in HIS name. They represent YAHWEH-JIREH's richest provision to us - HIS PERSON and HIS moral attributes in HIMSELF (CHRIST JESUS) in us!**

It is my prayer that this book will have caused you to see the bible as a covenant document full of promise and also, **responsibility and obligation** to our FATHER in heaven. We are in covenant with HIM in CHRIST. The HOLY SPIRIT has been sent to us - forever - to reveal, establish and keep us in covenant and (by) covenant expression. That's why HE is called the "security deposit and guarantee (of the fulfillment of HIS promise)" - see 2 Cor 1:22 (Amplified Bible).

May the LORD bless you as you unravel the mysteries of covenant through the HOLY SPIRIT in JESUS name - to the glory of the FATHER. AMEN.

This brings me to the final point I would like to make, the ultimate purpose of covenant in relation to the FATHER - the FATHERhood of GOD.

THE FATHERHOOD OF GOD

The FATHERhood of GOD represents the most fundamental perspective on the covenant. The covenant with YAHWEH is to introduce us to HIS FATHERhood.

The entire covenant has been structured and established to enable us to experience the highest level of knowing GOD - HIS FATHERhood. The very ultimate purpose of covenant design is also therefore to reveal the FATHERhood of YAHWEH. FATHERhood permeates our whole covenant. A perusal of the Sermon-On-The-Mount will show that the revelation of the FATHER and HIS purposes was both the foundation and the ultimate aim of the LORD's discourse here. In fact HIS entire ministry was focussed on pleasing HIS FATHER (see Matt 3:17; Matt 17:5; John 17:1; Matt 26:29 - when HIS Body accomplishes HIS mission given by the FATHER; Matt 26:39; Luke 23:46).

The covenant law underlying the basis of FATHERhood is revealed in Matt 5:48, **"Therefore, you are to be perfect, as your heavenly FATHER is perfect."** The covenant has been designed - in the personal and in the collective corporate sense - to establish this law in each one of our hearts. It is here that we will truly realise what "ABBA FATHER" really means. This element of "perfection" distinguishes the fatherhood of man from the FATHERhood of GOD. **The SON of MAN established this perfection as the highest monument of HIS SONship to HIS FATHER.** By this perfect expression of SONship on the cross are we saved.

Perfection enshrines the moral attributes of GOD - HIS perfect holiness, HIS perfect righteousness (including perfect judgement and justice), HIS perfect love (including compassion, mercy, kindness, grace, long suffering, patience and forgiveness - Romans 8:37-39), and HIS perfect faithfulness (ie., HE cannot "by definition" forsake us. It is

in HIS nature to be faithful - 2 Tim 2:13). I would also include perfect TRUTH as a moral attribute of YAHWEH. For as we discussed earlier, GOD's truth is inherently moral - consistent with HIS (other) moral attributes. **This covenant law therefore implies the impartation of the moral attributes of YAHWEH to HIS children as being fundamental to the covenant and the exercising of this covenant.**

In Matt 11:27, the LORD JESUS reveals that **"All things have been handed over to ME by MY FATHER; and no one knows the SON, except the FATHER; nor does anyone know the FATHER, except the SON, and anyone to whom the SON wills to reveal HIM."** We have already discussed the necessity of receiving revelation, of the LORD JESUS from our heavenly FATHER, as a covenant pre-requisite. Now we see that the ultimate purpose of this is so that the SON will reveal and express the FATHER to us.

In our discussion of the covenant names of YAHWEH, we did make the inference that these covenant names are revealed to us in CHRIST. We need to understand that ultimately they are revelations of the "facets" of GOD's FATHERhood. In HIS names HE expresses our true needs that HE will meet. Even the sacrifice of the LORD JESUS, which is the seal of covenant - ultimately - reveals the FATHER-heart of YAHWEH towards us. [This will give us an idea of what the ultimate meaning of 1 Cor 15:24,28 is.] The entire Covenant Plan that is CHRIST derived, has been structured so that we can have a living relationship with GOD - not as a CREATOR but, as a "FATHER".

[Understand also that the entire process of revelation is by the HOLY SPIRIT. HE is an integral part of our relationship with GOD. HIS work in us is to reveal the FATHER and the SON and, to ensure that we are (and remain) in communion with the GODHEAD. Ultimately, there is no distinguishment of GOD. HE is ONE GOD (Deut 6:4) for the GODHEAD cannot "exist" without any ONE PERSON of the TRINITY. We need to understand that if CHRIST had failed at the cross, the TRINITY would have ceased to exist, for GOD would no longer have remained GOD.

Therefore when GOD says HE loves us, HE means it in terms of HIS very PERSON and BEING (see this expressed another way in John 15:9a). HE loves us as much as HE loves HIMSELF. It cannot be beyond this, because HE is the ultimate expression of agape-love. And HE has expressed this ultimate love - already - on the cross. We need to partake of this love (Deut 6:5-9) so that we can truly function in covenant.]

The LORD JESUS revealed obedience as the central operative in HIS SONship to ABBA FATHER (Mark 14:36) - which, has to be the objective of our "sonship" too. It was only in this obedience (and submission) that our salvation was realised. Obedience, acknowledges (by trust - see Luke 23:46) the higher level perfect objectives of the FATHER's Plan, in HIS perfect nature. It is not authoritarian in nature (for we can be sure that every nail drilled into the body of the LORD was felt in exactitude by the FATHER HIMSELF; and, this - in a real measure - is also true of the pain and hurt our sin causes HIM) but, is truly a reflection of HIS PERFECT nature.

Please understand that in the ultimate, we will be entirely free to be and do "what we like" because we will have the morally perfect nature of YAHWEH - that is salvation (see Gal 5:1,16,22-25)! **Ultimately, obedience to GOD and freedom are two sides of the same coin.**

Note the words in Rev 22:5 **"And there shall no longer be any night; and they shall not have need of the light of a lamp nor the light of the sun, because the LORD GOD shall illumine them (see Matt 6:22); and they shall *reign* forever and ever."**

Our covenant relationship with our FATHER has been expressed in the LORD's Prayer (see Matt 6:9-13). The following is however only a skeletal outline for our further meditation and development as we realize their establishment within ourselves as we "pursue" GOD..

"Our FATHER": FATHER, YOU have expressed in CHRIST JESUS YOUR love for us in YOUR holiness, righteousness, faithfulness and truthfulness. In YOUR grace and mercy help us to truly "see" YOU and receive YOU as ABBA FATHER (Matt 11:27; Rom 8:15-16). Grant us FATHER, the revelation knowledge of our LORD JESUS CHRIST so that we may truly "see" YOU.

"WHO art in heaven": YOU O LORD are exalted and sovereign over all that is, and yet YOU have made YOURSELF our FATHER by purchasing us in the blood of YOUR SON. Grant us the revelation of your greatness through YOUR SON our LORD JESUS. FATHER we welcome YOU to the throne of our heart. Establish within us O FATHER the anointing that is the fullness of the spirit of the fear of the LORD.

"Hallowed be THY name": YOU are holy, YOUR covenant with us is holy, YOUR promises are holy, YOUR word is holy. FATHER, YOU have given of YOURSELF to us for YOU are our life. Without YOU O LORD we cannot live. And so we acknowledge that **truly YOU are our**

FATHER; much more than any earthly father can even begin to be. We bless YOU FATHER with all that is within us. Strengthen us in YOUR love.

“THY kingdom come”: Let YOUR kingdom come in me O LORD, FATHER GOD - in the very personal sense of my being, as well as in my expression of myself as YOUR child, in the Church and in the world around me. Help me FATHER to shine in the light of the revelation of my LORD JESUS CHRIST that YOU are already increasingly placing within me. Grant me a vision of YOUR SHEKINAH GLORY.

“THY will be done”: Let YOUR will be done in me, with me, through me to YOUR glory; for YOU are MY FATHER even as YOU are in equal measure FATHER to my brethren in CHRIST. Grant us all the grace to love each other and glorify YOU in the lives YOU have given us in accordance to YOUR will. Grant us FATHER the vision to serve YOU faithfully.

“On earth as it is in heaven”: FATHER GOD YOU ALONE are sovereign; grant me the grace to allow YOUR sovereignty to be expressed over my life even as I proclaim THY word in submission to YOUR purposes. Establish O LORD YOUR plan for mankind through YOUR CHURCH in her entirety. May we see the fulness of YOUR purposes in our unity in the body and blood of our precious LORD and SAVIOUR.

“Give us this day our daily bread”: FATHER, may we live in the abundance of your grace and your provision in the spiritual (by receiving YOUR revelation word) and natural realms. Help us to truly understand the words of our LORD that man shall not live by bread alone but by every word that proceeds out of YOU FATHER. May YOUR word FATHER fill us with true refreshment. May the covenant of YOUR word be established in us that we will love and serve YOU as YOUR beloved children so that our lives will be a living worship to YOU..

“And forgive us our debts, as we also have forgiven our debtors”: FATHER, grant us the heart to forgive as we have been forgiven and grant us the wisdom and strength not to create any hindrance to our staying in YOUR light. Establish within us the CHRIST-light of YOUR PRESENCE, YOUR revelation and, YOUR wisdom, knowledge and understanding.

“And do not lead us into temptation”: Grant us the wisdom and strength not to fall victim to the wiles of the enemy. Help us not to compromise our position as YOUR holy children.

“But deliver us from evil”: For YOU ALONE are our strong tower. YOU ALONE are our refuge and strength. Build within us FATHER the true trustfulness of sonship in YOUR grace and mercy.

“For Thine is the kingdom, and the power, and the glory, forever. Amen”: Eternally, YOU have made us yours FATHER - by YOUR love, by YOUR power and in YOUR glory. Grant us this vision today O LORD - in JESUS name. Amen.

The expression of the intent of covenant with YAHWEH was well and truly expressed in these words (Num 6:24-27) : **“... ‘The LORD bless you, and keep you; the LORD make HIS face shine on you, and be gracious to you; the LORD lift up HIS countenance on you, and give you peace.’**

So they shall invoke MY name on the sons of Israel, and I then will bless them.” In the mighty name of YAHWEH-JIREH be blessed by being a blessing - forever - in CHRIST the WORD. AMEN.

THE TABERNACLE REVELATION IN SUMMARY

This short write-up is to provide a summary of the Tabernacle Revelation as indicated by the two schematics overleaf (Figures 2 and 3). These schematics are not drawn to scale and are not representative of the actual details of the Tabernacle of Moses; rather, they have been developed purely as an illustration to denote that there are three areas in the Tabernacle and each of these areas have pieces of furniture that are symbolic representations of the ministry of CHRIST and the HOLY SPIRIT.

This appendix has been written to explain the two schematics so that they can be used to enhance our understanding of the New Testament. The Tabernacle of Moses represents a balanced interpretation of the New Testament **as the Church is expected to apply it and it is from this perspective that we will look at it.**

[There is much depth to the detailed symbolisms of the Tabernacle of Moses that we will not be mentioning at all in this book. This is a deliberate omission, so that the focus is towards an integrated covenantal outline rather than a detailed microscopic view. The microscopic, while having great benefit, will only add confusion to the complex topic of the covenant that this book is trying to introduce.]

When I began my study of the bible, after being born again in late 1988, I had this deep belief that YAHWEH must have locked inside HIS word the keys to the interpretation of HIS word. And when I first heard a brief summary of the symbolic meanings of the Mosaic Tabernacle furniture I had this deep conviction that this was more than mere symbolism but a balanced representation of YAHWEH's plan for HIS children. That this was the framework for application of Christian theology.

Figure 2 is the outline framework. And, out of Figure 2 comes Figure 3; which, shows the way in which the HOLY SPIRIT works salvation - in the fullest sense - into our lives. As I began to be moved by the HOLY SPIRIT,

to think along covenant lines in my study of the word, I believed deep within me, that the bible was a master-piece of space-time engineering and revelation. The person whom the LORD used to move me into this framework of thought was the late Dr. Francis Scheaffer. His books on Genesis 1-12, and Joshua were a brilliant introduction to seeing the word in this perspective.

[Later on when I read the Levitical sacrifices, I was instinctively convinced that locked here was a framework for Christian living. That these sacrifices locked a deep meaning of the elements constituting CHRIST's sacrifice and what it is to mean to us. It took a two year period before the HOLY SPIRIT opened these passages to me, especially as I wrote this book, and the depth that they reveal, which I have merely outlined in Part III, has been a real welcome surprise to me.]

As we take a look at the Tabernacle in outline form, **it must be borne in mind that the HOLY SPIRIT has a parallel ministry in each one of the segments of the Tabernacle. For instance, although the Brazen Altar represents JESUS CHRIST, the LAMB of GOD and, the outcome of this aspect of the LORD's ministry is salvation; the born again experience would be an impossibility without the HOLY SPIRIT (see Ez 36:25-27). It is the HOLY SPIRIT WHO makes salvation an experiential reality; although, HE ensures that CHRIST is the focus of this experience. So we must bear in mind what GOD the WORD spoke through the prophet Isaiah (in Isa 48:16b): "And now the LORD GOD has sent ME and HIS SPIRIT."**

The ministry of the LORD JESUS goes hand in hand with that of the HOLY SPIRIT. The TWO are inseparable, although, we often fail to notice the work of the HOLY SPIRIT - even though HE is within us and will always be with us.

[As we go through the discussion below please read the passages highlighted in the relevant part of the figure being referred to.]

THE OUTER COURT

The outer court (Figure 2), is where it all begins - a new life in the LORD JESUS. The Brazen Altar (of the cross), is where the blood sacrifice of the spotless LAMB sets us free. This blood sacrifice permeates all aspects of the ministry of CHRIST and as we discover in Part III (Chapter 12), enables our entire life and ministry to be acceptable before the FATHER. This is the

FIGURE 2: TEXTUAL BACKGROUND TO THE TABERNACLE

Ex 25:8-9; 1 Cor 3:16; 6:15, 17, 19-20

THE HOLY OF HOLIES

JESUS THE LAMB ON THE THRONE

Ps 110:1; Rev 7:17; 21:3-6

**THE NEW COVENANT IN CHRIST SEALED IN HIS BLOOD
AND CONSECRATED IN HIS BODY**

1 Cor 11:25; Isa 49:8; 42:1, 5-7; Heb 7:22; 8:6

**THE MERCY SEAT &
THE ARK OF THE COVENANT**

Ex 25:16, 21-22; Deut 58:6; 9:9-11;
Deut 10:2, 12-13, 16, 20-22

THE HOLY PLACE

JESUS THE HIGH PRIEST

Ps 110:4; Heb 3:1; 4:14-16; 5:5-10;
Heb 7:15-16, 24-26; 9:11-12; 10:12, 14

THE ALTAR OF INCENSE

Ex 30:1, 6, 8, 10; Ps 34:1-10

JESUS BAPTISER IN THE HOLY SPIRIT

Jn 1:33; 6:63; 14:16-19; 16:7-15; Isa 11:2;
Isa 59:19-60:5; Acts 1:4-5, 8, 14; 2:1-4

JESUS THE BREAD OF LIFE

Jn 6:48-58; Matt 4:4; Rom 10:17; Heb 1:3;
Ps 107:20; Heb 5:13

THE CANDLESTICK

Ex 25:31, 37; Rev 4:5

THE TABLE OF SHOWBREAD

Ex 25:30

THE OUTER COURT

JESUS THE WORD OF GOD

Jn 1:1-2; Eph 5:26-27; 1 Jn 1:1; Ez 36:25;
Ps 119:1-5, 9-11, 18, 25-17, 32, 42, 89, 105;
Ps 119:130, 133, 140, 144, 160, 169-175;
Jam 1:18; Rom 10:8

THE LAVER

Ex 30:18-21; Lev 1:9

JESUS THE LAMB OF GOD

Jn 1:29; Heb 9:13-14; 10:19-20; Lev 1:5;
Lev 8:30; Jn 17:17-19; Lev 19:2; 20:7-8

THE BRAZEN ALTAR

Ex 29:37(b)-46

PRE-REQUISITES FOR HOLINESS



Heb 11:6

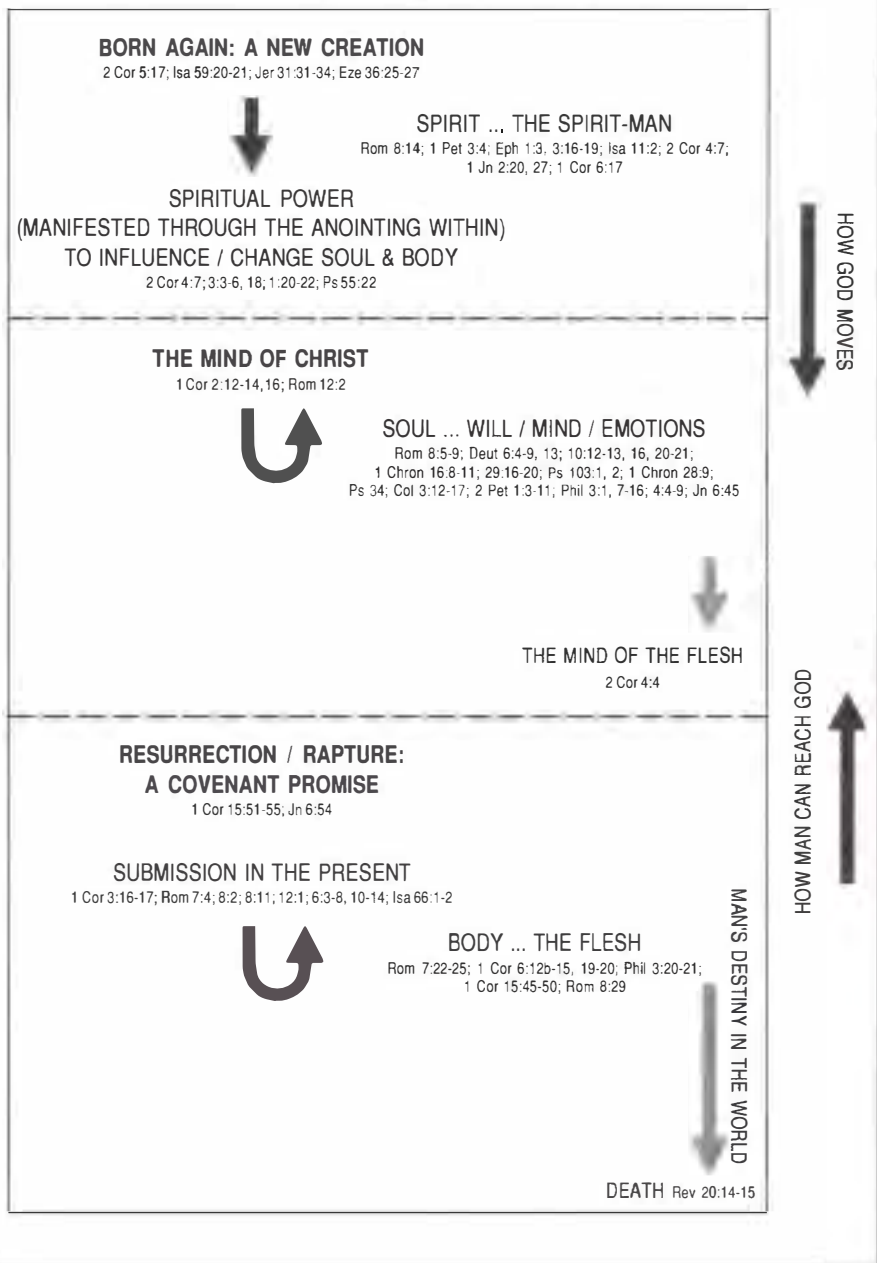
HOW MANY CAN REACH GOD

HOW GOD MOVES



FIGURE 3: TEXTUAL BACKGROUND TO THE TRANSFORMATION OF MAN

2 Cor 6:16-18; 1 Thess 5:23; Gal 2:20; 2 Cor 5:14-15; 7:1; Zech 4:6



blood of our covenant with YAHWEH. This foundational, establishes our born again spirit man as shown in the top third of Figure 3. The ministry of CHRIST at the Brazen Altar gives us a new spirit and a new heart for the things of GOD. The HOLY SPIRIT makes this an experiential ministry to us.

The Laver in Figure 2, represents JESUS the WORD. The Laver represents the initial (cleansing) foundational aspects of CHRIST the WORD's ministry within us. As discussed in PART II, this leads to revelation and operation of the word of our covenant. This cleansing is the doorway of permanent, transforming change of our person in the soul and body areas as indicated by the U-shaped arrows in Figure 3. Cleansing and change is the work of the HOLY SPIRIT through the word.

THE HOLY PLACE

The word eaten, translates into the power to change. This is the ministry of JESUS the Bread of Life (through the HOLY SPIRIT - see Isa 11:2) as represented by the Table of Showbread in the Holy Place (see Figure 2). That's why the LORD in Matthew 4:4, categorically states that man will live, in the eternal everlasting sense, by the word. The WORD as revealed in John 1:4,9 translates into a living light to us; implying, concepts of providing or showing a pathway by which we will live - through revelation, wisdom, knowledge and understanding (all of which are attributes of the SPIRIT of CHRIST). All this is part of the symbolic that is represented by the Table of Showbread - JESUS the bread of life.

John 1:9, brings forth the idea of covenant rights freely given to us as GOD's children. This is the meaning (by application) of the word in the Holy of Holies (as represented by the tablets of stone placed under the Mercy Seat in the Holy of Holies). But such a covenant application of the word can only stem from a life of holiness that is the result of consecration. Consecration is what the Holy Place is all about. Consecration in the word is one of the key factors of holiness and holiness is part and parcel of the renewal process of the mind and the submission of flesh as represented in Figure 3.

The parallel foundational to holiness (i.e., in parallel to the word) is found in the Candlestick (see Figure 2) which represents the "second level" of the HOLY SPIRIT's ministry to us in the experience called the Baptism of the HOLY SPIRIT. The second level experience is a positional completion that is available in an experiential sense, through consecration, to all in

CHRIST. As every one of the gospels mention, JESUS is the BAPTIZER in the HOLY SPIRIT. Basically the ministry dimension represented here is power.

There are two aspects of power that we are concerned with. Firstly, the power of internal change and transformation that Figure 3 addresses specifically (albeit somewhat superficially; but, which the New Testament addresses in minute detail). Secondly, the power for the effective propagation of the gospel message (including signs and wonders) that essentially comes forth from this internal change. It is important for us to understand that the miraculous, whether of the spectacular or internal transforming variety, is part of the essential core of our covenant.

The positioning of the Candlestick in parallel with the table of Showbread expresses the balance between the word, in a sense of theory verses action. YAHWEH has given us a covenant that means to bring us forth not only as a people in consecration in the spiritual sense but as a people who will demonstrate the reality of the spiritual through action that includes the demonstration of power. That's how JESUS did it and so must we. If we are not, then something is missing.

The Table of Incense (Figure 2) represents the pinnacle of consecration that represents the ministry of JESUS our HIGH PRIEST. The Table of Incense represents our praise, worship, prayer and communion with the MOST HIGH through JESUS CHRIST. HE makes us an acceptable sacrifice before YAHWEH. The fragrance of HIS offering covers all of ours in whatever form we offer them. This aspect of our covenant is covered in some detail in Part III (Chapter 12).

The ministry of the HOLY SPIRIT **causes** us to make our offering. Our HIGH PRIEST offers the offering and, the FATHER accepts the offering because of the sweet fragrance of the blood covering and, the sweet aroma of CHRIST's offering manifesting through us. The end product is the transformation of our person (that represents the sweet aroma of CHRIST's offering; for it is HIS offering that enables our transformation).

[The references to this internal process of change in Figure 3, is necessarily brief and skeletal, for its purpose is to illustrate the framework of CHRIST's ministry within us; so that, we can understand the focus of the different parts of New Testament writing. Books are written to illustrate particular aspects of the word in specific frameworks. It is the word and the word alone that must be consumed - not someone's book!]

THE HOLY OF HOLIES

The Mercy Seat and the Ark of the Covenant, represent JESUS the victorious LAMB on the Throne and JESUS our COVENANT. We talk about CHRIST's victorious position in Part III and we talk about CHRIST our COVENANT in Parts I and II. We need to understand our covenant position, carefully digesting the responsibility that goes with being a Christian. We have the means to be a spectacular blessing to the glory of GOD. And, that is the real purpose of internal change as represented in Figure 3 - to be like JESUS in our thoughts and actions. If we don't act in this manner, then we are selfishly taking HIM for granted. We need to experience the real joy of JESUS and that can only come as we express HIM. This is covenant purpose. This is life as it was always meant to be!!!

CHRIST JESUS is our covenant and our life. The covenant was predestined so that we will have an abundance of life in HIM - by being like HIM, through HIM (Rom 8:29). The HOLY SPIRIT has been sent to us - forever - to guarantee the covenant and its contents experientially. There is no other guarantee in the universe that is forever; only "OUR COVENANT IN THE LORD JESUS CHRIST." AMEN!

THE ANOINTING

This is a short introduction to the subject of the anointing. The anointing is part of the covenant structure. The covenant is structured such that it has a corporate and a personal perspective. In most of this book we have not made a distinction between the two as the two parts co-exist (and “flow” together) in practice. The distinguishing is purely for purposes of understanding only.

There are two types of anointing:

- (1) An anointing within, which is personal and therefore a part of the personal aspects of our covenant; and,
- (2) The anointing upon that is given in order to bring forth a corporate ministry and therefore, it is part of the corporate aspects of our covenant.

The late Dr. F.B.Meyer, a biblical scholar of a past generation, recognized and expressed the two aspects of the anointing in the following words: **“The SPIRIT renewing from within. But, HE should be on us also, as HE descended and remained on JESUS in HI ministry to mankind. No studying, no polished speech, no amount of evangelical teaching except by the HOLY SPIRIT preaching the gospel. We must learn to say with JESUS, ‘The SPIRIT of the LORD is upon me, because HE hath anointed ME.’”**

THE COVENANTAL ANOINTING WITHIN

The anointing within is peculiar to the New Covenant and is available to every born again believer. Ez 36:26,27 describes this as “I will give you a new heart ... I will put MY SPIRIT within you and cause

you to walk in MY statutes.” We have described the new heart as a desire for GOD and for the things of GOD which, ultimately, will enable us to love the LORD our GOD with all of our heart, mind, soul and strength and, to love our neighbour as ourselves (see Matt 22:36-40). [This is the impartation of the law that Jeremiah talks about (31:33) that will enable us to know YAHWEH (31:34).] The ability to accomplish this in partnership with the HOLY SPIRIT is what we refer to as the anointing within. However, there is more.

The apostle John describes the anointing as a knowing of the things of GOD (in 1 John 2:20) or the truth; which, also implies an ability to discern the truth. He goes on in verse 27 to say that the anointing teaches us. The anointing here implies the attributes of wisdom, knowledge and understanding imparted to us by the SPIRIT of CHRIST described in Isaiah 11:2 that enables us to be taught by the HOLY SPIRIT. (See also 1 Peter 1:11; but please understand that in 1 Peter 1:11, what is being described, happened through the anointing upon.) [The degree of learning will depend on our level of consecration in CHRIST.] We will see this better when we read the section on the blood of CHRIST in Part III that talks of the indwelling presence of the SPIRIT of CHRIST. The inward anointing is imparted through the consecrating power of the blood of CHRIST.

The anointing within is thus a complex “ability” or “enabling” received from CHRIST JESUS (note that this is mentioned as being received from CHRIST in both 1 John 2:20 and 27), that the HOLY SPIRIT uses to work with us so that we become like the SON of MAN. Remember that the model of salvation is the SON of MAN. That “MODEL” was fully developed and expressed in CHRIST’s life here on earth. Therefore, we will be made in the likeness of GOD as depicted by JESUS the SON of MAN our brother (which is quite different from LORD JESUS ALMIGHTY GOD the WORD - WHOM we worship).

THE COVENANTAL ANOINTING UPON

In the Old Covenant, the anointing upon was given to stand in the offices of King (1 Sam 16:1,12,13), Prophet (1 Sam 3:18-21; 1 Kings 19:16b,19; 2 Kings 2:11-14) and Priest (Ex 28:41). But there were other special anointings to do specific tasks. For example, Bezalel and Oholiab were anointed to have the skills necessary to build the Tabernacle of Moses (see Ex 31:1-6); while David was given the anointing to draw up the plans for Solomon’s Temple (see 1 Chron 28:11,12,19).

In the New Covenant, the anointing upon is given to individuals so that they can accomplish their GOD-given mission for CHRIST. The same principles that operated in the Old Covenant are used here. This anointing is not available to all in the same measure, and is dependent on the offices or general ministries we are called to; although, one can “grow” (through faithfulness in ministry) in the anointing upon too. There are the five-fold offices of Eph 4:11 and the nine general ministries to the body of CHRIST mentioned in Romans 12:6-8 and 1 Cor 12:28b. Every Christian has a general ministry to *serve* the body of CHRIST.

[The 5-fold ministries are apostles, prophets, evangelists, pastors and teachers. The 9-fold general body ministries are: prophesying (ie., operating in the gift of prophecy, often with the gift of tongues); serving (as elders, deacons, etc); teaching (in the local body, home ministries, children’s ministries, etc); exhortation (soul winning, music ministry, and intercession); giving (financing of Church Ministries by operating under the anointing in business areas); administration and leadership (in Church committees or organisations); mercy ministry (to the poor, destitute and needy); healing (operating the gifts of healing); and, Ministry By Tongues With Interpretation (for example preaching through tongues by interpretation of the tongues).]

Every ministry is for the benefit of the body of CHRIST. The corporate anointing is a corporate covenant benefit and must always be seen as such. The text develops these themes a little further. There is further reading on the anointing and the ministries associated with the anointing that are recommended at the end of this book.

Finally, in distinguishing the anointing within from the anointing upon, it is key to realize that the anointing within is forever while the anointing upon is for a specific purpose and time; although, Rev 21-22 describes a new beginning under a total anointing upon. This is something that is a different “totality.”

THE LORD JESUS CHRIST: TRUE GOD AND TRUE MAN

In Phil 2:7, we read that the WORD emptied HIMSELF. The word “emptied” is expressed by the Greek word “kenosis”. The meaning of “emptied” has different interpretations in the Christian Church although, **all Trinitarians believe that JESUS CHRIST is ALMIGHTY WORD made flesh.** One basic position is that the Greek word emptied is used in the context of the WORD emptying HIMSELF of three of HIS essential attributes to take the form of a servant in the likeness of man. These attributes are: Omnipresence, Omniscience and Omnipotence. This of course is in addition to emptying HIMSELF of HIS Glory and Dignity (see John 17:5).

A second basic view is that the LORD gave up HIS Glory and Dignity in emptying HIMSELF to become man but HE had all of HIS essential and moral attributes “intact”. This position is that the LORD is TRUE GOD and TRUE MAN and therefore in being TRUE GOD HE had to have all of HIS attributes “intact”. In this view, the LORD functioned in HIS ministry alternating between these two states of BEING (ie., TRUE GOD and TRUE MAN) during HIS ministry on earth.

We will not compare the two views (except in oblique terms) but, in taking a position **we shall be holding to the view that the LORD is TRUE GOD and TRUE MAN**

the debate is in two parts. The first is based on the “correct” meaning and application of the word “kenosis”. But, there is a part that pertains to the relevance of the anointing in the LORD’s ministry and, **how this anointing applies to the practical life and ministry of the Church today.** It is particularly in the latter context that the importance of this discussion lies.

The discussion that follows is to substantiate the position taken in this book that the LORD emptied HIMSELF (to become TRUE MAN) by becoming “**functionally devoid**” of HIS Omnipotence, Omniscience and

Omnipresence and *yet* remained TRUE GOD and TRUE MAN as detailed by the Athanasian Creed: **“Our LORD JESUS CHRIST, the SON of GOD, is GOD and MAN; perfect GOD, and perfect MAN: ... WHO although HE be GOD and MAN: yet is HE not two, but one CHRIST; one, not by conversion of the GODHEAD into flesh: but by taking of the manhood into GOD.”** We shall explain the meaning of “functionally devoid” in the discussion below.

It is also with regards to the understanding of the anointing and it’s application that the discussion below is developed.

The LORD’s Anointing

The position taken in this book is that the LORD JESUS expressed HIS ministry on earth **via the anointing given to HIM**, after HIS baptism in water by John; when HE also received HIS anointing from the FATHER (see John 1:32-33; Matt 3:13-17) through the HOLY SPIRIT. Why was it necessary for the LORD JESUS WHO is TRUE GOD to receive an anointing (see Luke 4:14-20)? Obviously, HE needed the anointing because HE was functioning as TRUE MAN in HIS ministry (Acts 10:37-38). As Phil 2:7 explains HE had emptied HIMSELF. Like the prophets, priests, and kings before HIS time (on earth that is!), the LORD needed an anointing to do HIS FATHER’s work.

An anointing that HE would “perfect” in the practical submission of the cross (see Heb 2:10; 5:8-9). [The LORD couldn’t have been perfecting HIS PERSON on Calvary. But, what HE was perfecting was the anointing that HE would later give to HIS Body the Church. It is also in this anointing that HE functions as our HIGH PRIEST (Heb 2:10, 14-18; 3:1; 5:8-10; Rom 7:24-25a; Heb 8:3,6). This is why the Meal Offering is an offering of CHRIST’s fragrance. The Burnt Offering establishes the fragrance of CHRIST within (see Gal 2:20) while the Meal Offering expresses it. The Peace Offering increases the fragrance within even as we desire the fragrance. Psalm 2:2 calls the LORD, YAHWEH’s ANOINTED. Note that Ps 2:6-8, refers to the same point as Phil 2:9, when the LORD is exalted and given an inheritance. In heaven, the LORD is *also* known as the ANOINTED ONE. HE is *also* TRUE MAN now. And, HE is also TRUE GOD now.]

This perfected anointing (HIS FRAGRANCE), HE would give to HIS Body the Church (1 John 2:20,27) after HIS resurrection (John 17:19,26; 20:22; Acts 1:5,8).

Isa 61:1 to 62:5 speaks of this anointing over the LORD and the “continuance” of this anointing through the Church - **the manifestation of CHRIST’s fragrance**. [Please note that the purpose of the anointing (which flows from the SPIRIT of CHRIST) is to produce a bride whose “righteousness goes forth like brightness, and her salvation like a torch that is burning” (Isa 62:1b). And, the bride “will be called by a new name, which the mouth of the LORD will designate. ... the hand of the LORD, and a royal diadem in the hand of ... GOD” (Isa 62: 2b-3). And so, as the bridegroom rejoices over the bride so GOD will rejoice over the Church (Isa 62:5b).]

All four gospels also record that the LORD JESUS (also) came as the BAPTIZER in the HOLY SPIRIT (see Matt 3:11; Mark 1:8; Luke 3:16; John 1:33). The LORD HIMSELF mentioned this aspect of HIS ministry in no uncertain terms in John 16:7b and Acts 1:4-5,8. All of this anointing flows from the SPIRIT of JESUS CHRIST (see Isa 11:2).

What sort of anointing is this? John 3:34 declares that the LORD JESUS has the ability to give “the SPIRIT without measure.” The LORD JESUS is able to **give an anointing without measure that will bless the Church through all eternity!** See also John 4:14 and 7:37-39.

GOD Is SPIRIT

We shall begin our discussion with the “central” fact that: GOD is “SPIRIT” (John 4:24a; Heb 12:9b). [The word “SPIRIT” is written here in inverted commas to make a distinction between being “SPIRIT” and the PERSON of the HOLY SPIRIT.] All three PERSONS of the GODHEAD are “SPIRIT” in ONENESS (Deut 6:4) of a perfect unity (of all moral and essential attributes). The attributes of Omnipresence, Omnipotence and Omniscience are fully present in YAHWEH’s SPIRIT BEING as the FATHER, the SON (WORD) and the HOLY SPIRIT - collectively and PERSONally.

[For these attributes of Omnipresence, Omnipotence and Omniscience to exist, they *must* (or, can only) be in a perfect unity. **For there cannot be three “Omnipresences”, three “Omnipotences” and three “Omnisciences” existing separately.** That is, Omnipresence, Omnipotence and Omniscience can only exist in the perfect unity of oneness. This basically defines the Christian doctrine of TRINITY as a TRI-UNITY. **Three PERSONS in perfect ONENESS but, with distinct PERSONalities.**]

The SPIRIT of the LORD JESUS CHRIST applies to both HIS DIVINE SPIRIT and HIS HUMAN SPIRIT (eg. John 11:33b). The “SPIRIT without measure” (John 3:34) can only flow from HIS divine essence. [The human essence was “added” at the incarnation of our LORD.] The two essences (divine and human) of HIS SPIRIT BEING are ONE. They however operate at two different levels.

The HUMAN SPIRIT operates with the SOUL and BODY in harmony with the anointing received. The DIVINE SPIRIT is in ONENESS in the GODHEAD.

What then is the “division” or “demarcation” (if any) between the two essences of the LORD’s “ONE” SPIRIT BEING? This is the question that we shall attempt to answer.

Differing Levels Of Authority

JESUS the MAN operated in the perfection of HIS anointing in full faith in the FATHER and all that the FATHER revealed to HIM while HE was on earth. HE fully subjected HIMSELF to the FATHER (eg., John 5:19; Matt 26:39,42). HE had the necessary authority to accomplish HIS mission - an authority that came with HIS anointing (see John 5:27). But, HE also had an absolute authority in HIMSELF as we shall discover.

Authority implies the means (in total or to some degree) - including the knowledge, wisdom, understanding, power, presence, capacity etc - to express or, implement that authority. **The “means” can be *derived* or *inherent*. In the biblical context, there is an authority *from* the ALMIGHTY that is specific to the anointing received. And, there is an authority that is *inherent* to the ALMIGHTY - DIVINE authority. There is therefore, an authority that is *fully subject* to GOD and there is an authority that *stands above all creation* - the authority of the ALMIGHTY.**

We have already identified the authority of the LORD JESUS CHRIST that derives from HIS anointing (in John 5:27). In John 10:18, the LORD makes a profound and powerful statement of fact that, **HE has the authority to lay HIS life down as well as the authority to take it up.** This statement says that HE has the authority to do with HIMSELF whatsoever HE *chooses*. [We can see the same authority of GOD the WORD underlying these passages in Isa 48:3, 12-17; 49:7-8; 42:5,1,4. Note that this authority flows

from HIS position as the WORD ALMIGHTY to the SERVANT, the DESPISED ONE.]

The LORD JESUS is (in John 10:18) expressing an authority that is the same DIVINE authority as that of the FATHER - in equal measure (as also seen in John 5:21). The authority of the WORD (Ps 33:6-9). And, so we see that although HE received a commandment from the FATHER HE also had the inherent authority within HIS PERSON to do as HE chooses (simply because HE is TRUE GOD CO-EQUAL with the FATHER - John 1:1). Therefore, it is the exercising of AUTHORITY by HIS OWN free-will **that is the distinction between the two essences** (human and divine essences) **of the LORD's SPIRIT**. That is, (it is) in how these essences are *expressed* or, *manifested*. The "barrier" was created or, brought into operation, in free choice, by the total mind-set of subjection, which the WORD took on in flesh, which we see in particular clarity at Gethsemane. [Testimony to the free-will existence of this barrier is given by the awesome agony of Gethsemane when HE sweat blood (Luke 22:44).] Because of HIS perfect nature (and HIS "Omni's") this mind-set includes the infinitely powerful mind of the SPIRIT of JESUS the WORD (Ps 33:6-9; Job 38:4-12, 19, 32, 34).

The mind-set of the SPIRIT of JESUS with the fullness of HIS "Omni's" created a "mental" seal or barrier that **functionally** sealed the infinite "Omni's" from the human PERSON (spirit, soul, and body) until the task ahead was accomplished as TRUE MAN. [There was no barrier between the LORD's human spirit and soul. There was perfect communion. Yet HE prayed and waited on the FATHER's will showing that HIS DIVINE SPIRIT (which is in perfect ONENESS with the FATHER) was temporarily "sealed-off" in some manner from HIS human spirit.]

I believe that this augmented the agony for HIM at Gethsemane because He had the authority to break the "seal" and do HIS OWN will (Heb 5:8). **That is, HE could have chosen to enter into the fullness of HIS eternal BEING**, which would implicitly have aborted HIS mission to some degree. This too was reflected in HIS agony. [But, conversely this also accentuates HIS achievement on Calvary. **HIS victory was expressed in DIVINE power and authority being brought in full subjection to HIS expression of DIVINE love for us (John 15:9; 17:24)**] Here we can "see" (more than any where else) that HE emptied HIMSELF to accomplish HIS task (in the same context that Phil 2:5-9 is using - specifically, verse 7; in fact, excluding Calvary, Gethsemane is the ultimate example of the validity of such

application). [It also expresses the immensity of HIS love for us. On the cross the LORD expressed a love that stood on a higher plane than HIS Omni's and HIS authority. Now we can better understand what the HOLY SPIRIT wrote through Paul in Rom 5:8.]

The word “empty” therefore refers to both humble subjection (which is a meaning that we can derive contextually from Phil 2:7 and Heb 5:8) as well as the free-will non-utilisation or, non-expression of HIS divine attributes, that inherently functioned together with the fullness of HIS DIVINE AUTHORITY, so that **HE would achieve (and accomplish) “something” as a TRUE MAN - in AGAPE LOVE.**

The word “empty” is therefore referring to HIS being “functionally devoid” of HIS divine existence (of Majesty) in Glory, in addition to HIS attributes of Omnipotence, Omniscience, and Omnipresence. HE functioned entirely as TRUE MAN in HIS 33-years on earth. All HIS miracles were done in the power of the anointing given.

Establishing The Position Of TRUE MAN

In this sense therefore, we need to understand that, in addition to the victory of salvation, **the LORD also came to establish the position of TRUE MAN in the image of HIS FATHER.** That's why we are called sons and daughters of the FATHER in 2 Cor 6:18. [This is the fundamental essence of our covenant with YAHWEH.] Children born (again) in CHRIST by the will of the FATHER. [This is also why the LORD is called the first born of all creation (see Col 1:15,18).] **This “something”, having been achieved, the name “JESUS” is proclaimed in no uncertain terms in Phil 2:9.**

[Think about it! This is (will be) an astonishing achievement. Bringing the muck and rubbish of moral and spiritual decadence - called “man” - to the pure moral excellence of true man by free-choice (Heb 5:9). This is *the* miracle of miracles - in a cosmic sense with eternal cosmic implications!]

The “emptying” therefore is in reference to HIS entire life and ministry that culminated in the finished work of the cross. It also culminates in an attained authority for the Church through CHRIST (by HIS grace-100%) that Matt 28:18-20 and Eph 1:20-23 express so powerfully. HIS total *obedience* to the FATHER was part of HIS “being-empty” process in accomplishing HIS mission; which, among other things, was to *establish* and *define* the position of TRUE MAN in the image of the

ALMIGHTY. [This is why the LORD is referred to as the “last” ADAM or “second” MAN (see 1 Cor 15:45,47-49).]

But there is more; this process of being empty and staying empty while moving in accordance to a predestined plan, is also described by another strange word used in scripture - the word **“begotten”**. [Christians usually use this word exclusively with reference to the incarnation of the LORD.]

When we look at the contexts in which this word “begotten” is used, we will see that “begotten” is a process - a process of being begotten - that begins at the LORD’s Incarnation and ends at HIS victorious resurrection and subsequent ascension to the right hand of the FATHER (see John 1:14, Acts 13:33-35, Heb 5:5-6 and Psalm 2:7-8). Why is this word “begotten” used in the various contexts of the texts indicated? It is used because the entire plan (or process) was predestined by the FATHER (John 17:1-4; Rom 8:29).

The word “begotten” refers to the complete vindication of the planned and predestined perfection of salvation in the finished work of the cross *inclusive* of the clear and precise definition of the position - TRUE MAN (see Matt 5:48), a new creation (see 2 Cor 5:17) - as *opposed* to (our self-defined) fallen man.

HUMAN And DIVINE SPIRIT

We can also see the foregoing, from another perspective, as we study the words of our LORD in John 10:17: “For this reason the FATHER loves ME, because **I lay down MY life** (Greek: “psuche”) **that I may take it again.**” The laying down of HIS psuche-life refers to the “free-will” fulfillment of the “empty” state of total subjection, characterised by the laying down of HIS life (which in turn is part of the process of being begotten). However, there is a paradox to this statement. The statement **“that I may take it again.”** This statement of inherent authority is HIS AUTHORITY AND POWER OF ONENESS in the GODHEAD. This, remained (positionally) undiminished throughout HIS life on earth as we have stated earlier. But there is something more in this declaration!

This is an important statement, for it makes the *distinction* between the submissive of the CHRIST and the eternal, self-existent authority of I AM. *The LORD is saying that while I am “psuche” dead, I AM “zoe” alive in the fullness of the authority (and BEING) of I AM.*

[In John 6:63b, when the LORD says, “the words that I have spoken to you are spirit and life”, the LORD is describing the impartation of the eternal and self-existent essence (i.e., the total essence of HIS BEING as the WORD) of HIS zoe-life (that is self-existent “in” HIS WORD - John 1:4,9; Matt 6:22; 1 John 1:1b) that is the self-existent PERSONALITY in HIS SPIRIT BEING. This also reveals the “ONENESS” of HIS SPIRIT “BEING” as the WORD.

In HIS ministry on earth the LORD ministered as the WORD made flesh. HIS word - spoken - is eternal and “creative”. This word expression is the unique inherent characteristic of HIS personality as the WORD. The evidence of this “creative” is the impact the WORD (made flesh) has had in the lives of those who have chosen to obey (HIS word) and follow HIM. When we are raptured “a fullness” of GOD the WORD’s creative power (Heb 1:3) would have been accomplished.]

The LORD is actually saying (in John 10:17) that HE could *authorize* and *participate* in HIS OWN resurrection! This therefore makes the implicit distinction between HIS HUMAN SPIRIT that descended to the dead (1 Peter 3:19) and HIS DIVINE SPIRIT which remained in the GODHEAD - in HIS Omnipresent fullness.

So, we see here a distinction between the state of HIS DIVINE SPIRIT and HUMAN SPIRIT being *demarkated* by the barrier of HIS *free-will (submission or, emptying) and HIS pre-destined purpose*. This “emptying” was not a purposeless “emptying”. It was entirely predestined to accomplish a unique creative purpose. A new man in the intimate image of the ALMIGHTY. [In HIS second coming there will be no barrier arising from the predestined purposes of the FATHER to HIS functioning simultaneously in both realms - that of TRUE GOD and TRUE MAN (see Eze 43:2-5; 44:15-16). Also note that we have now arrived at a position that is similar to that of the second premise that we summarized at the beginning of this Appendix (but, which however is *not* the same in terms of how the LORD ministered and in terms of the implications of HIS anointing).]

Functioning In The Anointing

In HIS ministry, the LORD exercised HIS authority under the fullness of HIS perfect moral attributes and HIS anointing from the FATHER - in perfect righteousness. All HIS miracles were done under the fullness of HIS

anointing which, because of HIS moral perfection, was to the fullness “of CHRIST”. That is, HE could define HIS own boundaries in tandem with the fullness of HIS anointing and HIS moral nature which was “boundless” even, to change natural laws. **HE could do *anything* in accordance to the FATHER's will (i.e., HIS only “barrier” was the FATHER's will).** [We can see a similarly high level (or measure) of anointing also being expressed in Rev 11:5,6 (see also Zech 4:2-3,12,14).] However, in contrast to HIS anointing **we can only operate our inward anointing to a *measure* of CHRIST's fullness** (Eph 4:13b).

If our LORD was “emptied”, functioned as, and was “begotten” as, TRUE MAN under (and with) the anointing; **so must we. We are meant to function in all walks of our life with our anointing (specifically, the anointing within).** Too many Christians function helplessly in their fallen natures without realising that they have been given an anointing within, which they are required to develop in HIS grace, and by which they are supposed to lead victorious lives. **Victory, is not some nebulous theological concept but is meant to be a *living* reality!**

We have a new spirit and heart by which we can draw revelation and explode into the anointed position defined and perfected by the TRUE MAN. As we do so, we can begin to be “begotten” in (or conformed to) HIS image and *live* (as opposed to merely existing) as true men and women too. **This is the *practice* of covenant (in HIS grace).** The anointing is therefore, the covenant mechanism of change and transformation and impartation (salvation!) - **the “expression” of the revealed CHRIST within us.**

[The process of being perfected, is the process of consecration by which we see the LORD impart HIS law into us. As we have mentioned, the law is a reflection of YAHWEH's nature (see Luke 16:17). And so, as the law is imparted into us we see our nature being transformed so that the obedience to the law or commandments (as the LORD called them) becomes a *natural* process (John 14:21). **We can now “see” that the word “law” is meant to express those concepts and ideas that are a reflection of GOD's perfection.**

Why was the word “law” used in the first place? This word “law” was used because those who first received the law did not have the moral intellect to understand (by revelation) the necessity of these concepts and ideas in their daily living. They could therefore only obey.

{Also, the moral laws of GOD have the same rational basis as the scientific laws in terms of governing the functioning of the Universe. All

laws are definitive facts except that the the moral law is the supreme law of the Universe in both the spiritual and natural dimensions.)

We on the other hand have been given a new heart and spirit (including the mind of CHRIST) to **pursue a sufficient measure of the moral perfection of CHRIST by which the “law” becomes the perfect logic of truth to us.** (Nonetheless, the key is *our choice* of pursuing change.)

This is why satan hit us with pride in the Garden. **For pride destroys the moral intellect, that draws its intellectual focus (a *dependent* focus) and substance from YAHWEH,** and replaces it with the darkness of *apparent* truth, that draws and derives it’s intellectual focus and substance from man - **as if man’s knowledge and understanding were a true representation of absolute “truth”** - see Ps 14:1. The testimony to the apparent truth of “deception” or “darkness” is the world we see and experience, that often functions in the amoral or non-moral sense of *apparent* objectivity.

There is therefore, a unity (perfect oneness) of morality, truth and objectivity that underscores YAHWEH’s law. This we must *desire* as application in our lives. So therefore, there is a *logical* basis to *desire* the impartation of the law through our prayer life and daily confession. We are talking of an *objective* pursuit. So therefore, the process of consecration is to enter the realm of YAHWEH’s wisdom. *Isn’t it wise to ove the LORD our GOD with all of our being and serve HIM with all of our being?* This brethren, is the essence of the law (see Deut 10:12-13,16,20-21)!!!]

This is the LORD’s message to all who will listen, humble themselves and change *in HIS grace*. **“Lo, I am with you always, even to the end of the age,”** says the LORD our GOD. **It is by the grace of HIS anointing that the Church Triumphant will manifest - in the power of agape.** [Agape love is the first clause of the law. It is the substance of the law; and, it is the fulfillment of the law when expressed towards our fellow men. **“By this all men will know that you are MY disciples, *if* you have love (*unconditional* love) for one another.”]**

Be blessed brethren, in the strength of the LORD. That’s why HE came to us - to bless us in the wonder of HIS PERSON and in the abundance of HIS anointing. AMEN.

RECOMMENDED READING

The books recommended below will be able to augment your understanding of the covenant as highlighted in this volume. There is an important principle that we need to understand and apply in reading any Christian book. That principle is to pursue and extract all that will build “me” - personally - in CHRIST. No one can write a book that will entirely satisfy someone in all respects for we are all imperfect in our understanding of truth. But, the ALMIGHTY does use imperfect vessels to express HIS truth. I hope you will read the volumes recommended below with this in mind. Focus your mind and your heart on receiving *truth* with the peace that passeth all understanding.

UNDERSTANDING THE FLOW OF BIBLICAL REVELATION

Genesis In Space And Time by *Francis A. Schaeffer*

Joshua And The Flow Of Biblical History by *Francis A. Schaeffer*

Publisher: Inter Varsity Press

Downers Grove,

Illinois 60515, USA.

THE ANOINTING

The Anointing Of The HOLY SPIRIT by *Peter Tan*

c/o Peter Tan Evangelism,

P.O. Box 6648,

Kampong Tunku Post Office,

47308 Petaling Jaya,

Selangor, Malaysia.

KNOWING GOD

Knowing GOD by *J.I. Packer*

Publisher: Hodder & Stoughton (UK)

The Forgotten FATHER by *Thomas A. Smail*

Publisher: Hodder & Stoughton (UK)

The Knowledge Of The HOLY by *A.W. Tozer*

Publisher: OM Publishing

(See below)

THE LEADING OF THE HOLY SPIRIT

How To Recognize GOD's Voice* by *Graham Fitzpatrick

Publisher: Sovereign World International Books

P.O. Box 17, Chichester, England.

OR

14, Balmoral Road, Singapore 105.

How To Be Led By The HOLY SPIRIT* by *Peter Tan

[See Above]

CONSECRATION

The Imitation Of CHRIST* by *Thomas A Kempis

Publishers: Several In Different Versions

Recommended: Whitaker House,

Pittsburg & Colfax Streets,

Springdale,

Pennsylvania 15144,

USA.

The Pursuit Of GOD* by *A.W.Tozer

Publisher: OM Publishing

P.O.Box 48,

Bromley,

Kent,

England BR1 3JH.

THE NAME OF JESUS

The Name Of JESUS* by *Kenneth Hagin

c/o Kenneth Hagin Ministries,

P.O.Box 50126,

Tulsa,

Oklahoma 74150-0126,

USA.

MINISTRY

Knowing The Ministries Of GOD* by *Peter Tan

[See Above]



EPHPHATHA MINISTRIES

Ephphatha Ministries is an independent ministry associated with the Tabernacle Of Glory in Kuala Lumpur, Malaysia. The main purpose of this ministry is to teach the revealed word - in depth. The focus of this teaching ministry is on "knowing GOD" - the FATHER, the SON and the HOLY SPIRIT. This focus reflects the call from the LORD to bring to the body of CHRIST the necessary foundational of a living relationship with the living GOD - available to every born again child of GOD.

This is a position that is above our denominational barriers and our theologies. This is also the greatest need in the Church today. For all that we do can only be a reflection of the GOD we know or don't know.

This book on our covenant represents the first offering to the Church. It is available as a teaching seminar. Those interested in having such a seminar in their Church may write to:

EPHPHATHA MINISTRIES

c/o Tabernacle Of Glory
P.O.Box 586,
Jalan Sultan,
46770 Petaling Jaya,
Selangor, Malaysia.
FAX: 03-7753612
OR

EPHPHATHA MINISTRIES

No. 6, Jalan Terap,
Sentul,
51100 Kuala Lumpur.
Malaysia.